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The Living Church

VOL. XXIX.

MILWAUKEE, WIS.—JUNE 27, 1903.

No. 9

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The Living Church

VOL. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 27, 1903.

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Editorials and Comments.

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With which are united "The American Churchman,"
and "Catholic Champion."

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THE VOTES ON THE NAME EXAMINED.

IT CANNOT be said that the systematic attempt authorized
by General Convention to discover what is "the mind of
Church people in general" concerning "the whole subject of a
change of name of this Church" has been wholly successful.*
The method adopted by the committee was certainly unusual.
We have no recollection that any part of the Church ever
before appealed to such a referendum on any subject whatever.

It is to be observed that the creation of the Joint Com-
mittee was the result of an affirmative vote, which was con-
tested, at least in the Lower House, by those who did not wish
to solicit such information. It is customary in all legislative
bodies invariably so to construct committees that they will be
in harmony with the expressed will of the majority, on the sub-
ject committed to them. This Joint Committee must therefore
be assumed to have desired, in good faith, to secure the exact
information desired by General Convention.

We make this preliminary observation, because some have
assumed that in narrowing the request to the Dioceses, by ask-
ing that each vote "whether it does or does not desire that the
name of the Protestant Episcopal Church in the United States
of America shall be changed at this time," the Joint Com-
mittee desired something less than the opinion of the Dioceses
as to the "whole question." The language in which their re-
quest was framed is perhaps unfortunate. It does not of ne-
cessity so narrow the question, but it has so largely been mis-
interpreted that, in effect, the Dioceses have not, as a rule, given
the information asked for by General Convention. Instead of
telling concisely what they "desire," they have largely been
shunted off on a wholly subsidiary question, which was not
put to them by General Convention nor even by the Joint
Committee, on which they were not in possession of facts
sufficient to warrant them in the expression of an opinion; that
is to say, upon the question of immediate expediency.

It is obvious that the intention of General Convention was
that each clerical and each lay voter in our diocesan con-
ventions should separately "stand up and be counted" on the ques-
tion whether he desired any change in the official name. The
sum total of these votes would have shown the "mind of Church
people in general" concerning the "whole subject," so far as
it can be shown by representation. Some Dioceses are known
to be strongly in favor of change; others equally strong against
it. The minority in the one would be added to the majority in
the other. If 96 men in a Diocese thought one way, and 4
thought the opposite, the 4 would be added to the column that
might include the large majority in another Diocese. The
minorities would not be lost in a Diocese that was largely
against them.

This, the essence of the question before the Dioceses, could
not be better stated than in the words of the Bishop Coadjutor
of Chicago, in laying it before his Convention:

"Expediency has its place, but that is not the prior question.
The prior question is, Do you wish it could be expediently done now?
Do you personally like the name Protestant Episcopal? What is
your mind on the merits of the case? Not, will it be wise for the
Church to change by and by; not, what will others think; not, is it

* See the tabulated exhibition of the vote of the Dioceses, pp. 304,
305 of this issue.

expedient; but do you like P. E. in itself, and for itself, standing on its own legs, apart from all those subsidiary considerations that will receive proper attention in due time? This is an informal and informing vote, as to what we should like to have accomplished, *if it can be done wisely, expediently, and harmoniously.*"

It is obvious that that, all that, and nothing but that, was the information which the Joint Committee was constituted by General Convention to obtain. The time when any desired legislation should or might expediently be enacted was another question entirely, to be determined after the mind of the Church as to the main question had been discovered.

In the end, it might have been discovered that a large majority desired change; or that a large majority was opposed to it; or that the Church was equally divided between the two beliefs. At least, however, the "mind of Church people in general" would be made known. It would then be the function of the Joint Committee to digest the information obtained, and to "make such suggestions as may commend themselves to their judgment."

Then, and not until then, the question of expediency would have arisen. A large majority might desire correction, and yet correction might be "inexpedient." Knowing the *wishes* of the whole Church, the Joint Committee would then be in position to form an opinion as to the expediency of carrying those wishes into effect. We should then be able to go into General Convention in 1904, with a definite knowledge of "the mind of Church people in general" concerning "the whole subject," and a well digested recommendation from the Joint Committee as to what action might be expedient with respect to that mind.

WE DO NOT need to say that this endeavor of General Convention has proven partially abortive. Diocese after Diocese has shifted its position from the witness chair to the judge's bench. Instead of telling plainly what it desires, most of them have usurped the prerogatives of the Joint Committee and have pronounced on the question of immediate expediency. And, strange as it may seem, by doing so they have made it wholly impossible for the Joint Committee to form any intelligent opinion upon the very subject they have so pre-judged.

It must of course be assumed that those Dioceses that have voted the change to be not immediately expedient, have at least no desire to *condemn* the correction movement, in itself. One does not use the term "inexpedient" to express condemnation. Which of us, if invited to express an opinion on the massacre of Jews in Russia, would pronounce the massacre "inexpedient"? To do so would rightly lay one open to the charge of approving the massacre. Similarly, all those Dioceses that have voted "inexpedient" on the correction movement, must be assumed either to favor the movement, or at least to be unwilling to condemn it. This becomes even more evident when we remember that in several Dioceses, of which Washington and Central New York are instances, resolutions of distinct condemnation were first defeated, before the resolution deprecating immediate change was passed. We should not maintain that the Dioceses voting against immediate change should be counted directly in the affirmative on the main question asked by General Convention, because in many of them it is obvious that such resolutions received the vote of both parties, and thus failed to effect division between them. We do maintain that such Dioceses may not be counted as having voted against the correction movement. The votes of these Dioceses are, for the most part, to be interpreted in the light of the recommendation of the Bishop of Iowa in his address, which was substantially that of many others: "The wise thing is to vote against the change of name, but to keep up the work of education."

The Dioceses that considered the question last fall, tried in good faith to give to the Church the information it desired. Michigan City, New Hampshire, and Springfield were ready for change. Albany desired change, but believed the omission of the name of the Church from the title page of the Prayer Book a wise preliminary. Michigan was not ready to take action either way, and postponed the question.

The winter conventions began to pronounce their judgment upon two separate questions; they desired the change, but thought the time not ripe for it. So voted California and Salt Lake, while Southern Florida both desired it and believed the Church was ready for it. So far, no single Diocese had expressed itself in opposition to the movement. It was not quite to the point for two of these bodies to couple the secondary question that belonged to the Joint Committee, with the expression of their own wishes; but yet no special harm was done

by it. They had given the information desired by General Convention, and that was all that was germane in their action.

But the spring conventions have, most unaccountably, shifted themselves very largely to the wholly different question of what is immediately expedient, or to be desired for immediate action, some of them *totally ignoring the question put to them*. Louisiana, first in session, postponed the matter, under what appears, as we have shown, to be a misapprehension. Mississippi was in the throes of an episcopal election, and without the opportunity of giving sufficient time or consideration to the question, allowed it to pass with an affirmative vote of the clergy and a negative vote of the laity.

Then came the month of May, in which the great majority of the conventions are held. Pennsylvania first set the example of shifting to the question of immediate expediency. The representatives on the committee, of the element desiring correction, conceived it to be wiser to make the effort to prevent the Diocese from condemning the movement, rather than to permit the majority to condemn it, as was anticipated would be the effect of a direct vote, with the minority ranging itself on the other side. One can appreciate that such would have been the course of wisdom, had this been purely a diocesan matter. A compromise would in actual legislation be preferable to an entire defeat. It does not follow that such is the case in the mere expression of opinion. As it was, the result was, practically, that from the time Pennsylvania set the example, the Dioceses have, for the most part, wholly abandoned the division on the main question. The Pennsylvania action made it no longer possible to add the affirmative votes to one column and the negatives to another. The affirmative column, which up to that time was far in advance of the negative, could well have afforded to lose even the heavy majority that might be cast against it in Pennsylvania, if it might have received the advantage of the whole minority that favors correction in that Diocese, and its reasonable expectations from the Dioceses that would follow. While the advocates of correction had not suggested this appeal to the Dioceses, they had yet acquiesced, and were confident of victory if the whole Church had, in good faith, divided on the main question. The example of Pennsylvania has frustrated this almost certain victory. The Pennsylvania vote was indeed kept from the negative column on the main issue; but it was at the expense of the failure of the whole canvass. New Jersey, on the same day, took the same action, evading the question asked them, and preventing the addition of its vote to either column of figures. Salina indorsed change, and South Carolina—which had once distinguished itself by resolving that no Bishop should ever set foot within the state—cast the first vote that any Diocese had cast against the movement. Thus we have the remarkable circumstance that with just one Diocese, and that one of the smaller numerically, ranged against the correction movement, the evident majority favoring that movement had been made wholly non-effective. The policy according to which those who desire change united with those who do not desire it, to prevent the division asked for by General Convention, substituting merely a general declaration that immediate correction is inexpedient, has prevailed in the greater number of the Dioceses that have since recorded their action.

It is a disappointment. Where, up to the present moment, only seven Dioceses, all Southern, five of them numerically among the weakest, have declared themselves as opposed to change in principle, the evident majority desiring change has not gained the advantage of directly saying so. On the main question, a far greater number have voted for change than against it. Some of these, however, have coupled the expression of their wish with the further expression of a belief that the change ought not to be immediate—by which the year 1907 must be assumed. The latter question ought to have been left for future determination. A number of Dioceses, including many of the strongest in the Church, have contented themselves with the vote that change is not desired "at present," or is "now inexpedient," or similar words that do not commit the Diocese to either side of the main question, and in which vote both those desiring and those not desiring the change have united. These Dioceses have completely frustrated the attempt of General Convention to obtain the "mind of the Church" on the matter. In saying this we are not criticising those who directed this action, many of whom believed it wiser for local reasons to prevent direct condemnation in specific Dioceses than to meet the issue; we simply state the fact. Indeed there is some reason for feeling that it was inadvisable to effect division on the subject in Dioceses where there were violent differences, when the

division would at best effect no legislation, and where partisanship and bitterness might unnecessarily have been aroused. Practically, only the Dioceses in which there is a large preponderance of opinion, one way or the other, have divided on the main question. On the whole, the method adopted by the Joint Committee for carrying their instructions into effect, has not proved successful in practice.

IS IT EXPEDIENT?

OF COURSE the question of expediency must eventually have been raised in any event. We say frankly that the expediency of proceeding immediately to wipe out the title "Protestant Episcopal" and substitute any other form in place of it, would not necessarily be established because a majority, or even a considerable majority, were in favor of it. We have for our part steadily declined, up to this time, to discuss the question, because we had hoped to have the division of the Church on the lines requested by the resolution of General Convention as a guide to the determination of it. The most earnest advocates of change are not committed to the immediate expediency of such change. The Milwaukee Memorial did not maintain it, nor has THE LIVING CHURCH. To the seven Southern Dioceses which have pronounced directly against the change in principle, would no doubt be added several of the Dioceses that have voted simply that the change was immediately inexpedient, if these Dioceses had divided on the main issue. We think it doubtful whether THE LIVING CHURCH would have been ready in any event to advise immediate legislation looking toward change. Many things in addition to numerical majority must be taken into consideration in giving such advice.

But if immediate correction is "inexpedient," as so many Dioceses have voted, the question arises: What makes it inexpedient? The answer can only be that Churchmen themselves do. There is no external reason why this Church should not correct her local title whenever she so desires. The inexpediency, if it exists, is solely of our own making. It must be evident that if the Church is convinced, to-day, that correction would—questions of immediate expediency waived—redound to the advantage of the Church, it is the bounden duty of Churchmen to remove the conditions which make immediate action inexpedient.

We had hoped that when the Dioceses had finished voting, we should have had a substantially accurate view of what proportion in the Church desired the change and what proportion opposed it. We believed then, and we believe that it is beyond question now, that the great majority do favor the change when they shall be convinced that it is expedient. This is demonstrated by the table which follows this paper. The question would then be for the majority desiring change to consider the time of expediency. The whole matter would be in the hands of the avowed friends of the correction movement.

If the majority had been more cohesive than it has proven to be, and had been willing to act on the lines of the resolution of General Convention, the change would undoubtedly be not many years away. In the meantime this majority would be sufficiently united to be able to consider whether tentative action, such as that suggested by the Diocese of Albany, by which the name should be removed from the title-page of the Prayer Book, or that arrangement suggested by a correspondent recently in THE LIVING CHURCH, that the name in the title page be changed to read "The American Catholic Church, commonly called Protestant Episcopal," would be immediately expedient. Of course this question may still be considered by the Church, and is doubtless before the Church for consideration. It arises now, however, with the handicap that we have no definite knowledge as to what portion of the Church really desires the change to be made and what proportion does not.

In spite of this handicap, there is very much to encourage us, even if there be not as much as we might have gained. It is proven now that except for the few brilliant and able leaders among Bishops and others in the Church, who are vehemently opposed to the change in principle, but who are few in number compared with the great body of the Church, the factors opposed to change are simply those of ignorance and threatened disloyalty. The only real arguments advanced against it are that there are people who are not reached by any form of Churchly literature, and consequently do not know what is involved in the issue, and other people who are so disloyal that they might be tempted to abandon the outward communion of the Church

altogether if her name were corrected to accord with historic precedent and with the title of the Church at large. We cannot congratulate a party in the Church whose only strong argument is derived from its union with these two classes of people, which classes, be they small or great, cause the present feeling on the part of a large number desiring the change, that immediate action would be inexpedient.

The cure for this evil is better education of the people at large. If they would read Churchly literature in any form, they would soon be removed from those dangerous classes. As they do not and will not, and are as impossible to reach by any form of the apologetic literature of the Church as are the natives of the Soudan or the subjects of the Sultan of Sulu, although many of these people occupy high positions in social and political life and sometimes are noisy elements in our diocesan or even in our General Conventions, we are practically forced to look to the clergy for oral instruction of the people committed to their charge on this issue. The great bulk of the clergy have proven that, in principle, they desire the correction. We appeal to them, therefore, to take frequent opportunities within the few years next to come, to teach their people on this subject, explaining the reasons why the present name is a hindrance to us, stating fairly and frankly what are the arguments advanced by those who have favored each one of the several phases of the correction movement that have been presented to the Church, and striving to educate the laity, so that when finally it may be determined that it is wise to press a vote, the number of ignorant and disloyal classes may be reduced to those who simply cannot be reached by any form of oral or written argument.

It is unreasonable to expect that the Church must be unanimous before the change will become expedient. In no phase of human legislation is such unanimity looked for or obtained on issues of importance. We need only to take the political history of this country, to illustrate how invariably the progress of the American people has been made in spite of a retroactive minority. The Declaration of Independence, the American Constitution, the consummation of the Louisiana Purchase, the annexation of the Pacific states and territories, the Emancipation Proclamation, the more recent amendments to the Constitution, and the recent acquisition of territory, have all been made in spite of the honest and earnest protests of a minority which in many, if not in most cases, was only slightly less numerically than the majority. If the Church is not to advance with the conversion of the majority—always assuming that that majority is real and not merely technical, and that it is fairly representative of the Church in every phase of its life—then it never can advance at all. Those who demand that we must be unanimous before we can make the change, are wholly unreasonable, and cannot be accepted as guides. This, however, is not to say that it is our present duty to press for entire and immediate change of name. The question of our attitude before and in the next General Convention is one that we may waive for the present. The information which we had hoped by this time to possess relating to "the mind of the Church" on the "whole question" is not in our possession.

AS TO THE ISSUE itself, and its reception by the Church at large, it must be evident, as several of the Bishops have pointed out, that it is in no sense a partisan issue. Among many others, we have to thank the Bishop of North Carolina, the Bishop of Tennessee, the Bishop of Connecticut, the Bishop Coadjutor of Ohio, the Bishop of New Hampshire, none of whom have ever been called partisans, for making this plain. We confess that we had hoped at the outset that this would be more commonly recognized than it has been. There have been in a few instances vehement appeals to prejudice, and denunciatory abuse. These, however, have been rare, they have emanated only from those of merely local fame, and, we are beyond measure pleased to say, they have been wholly confined, so far as any information has reached us, to the side opposed to us. We can far better afford that THE LIVING CHURCH should be abusively denounced, as it has been by little men, than that any of our friends should similarly have forgotten themselves.

We had hoped that men calling themselves Broad Churchmen would more largely have proven themselves broad on this issue, which requires intellectual breadth to perceive its bearings. We had hoped that the remaining representatives of the old Evangelical section would have seen their way clear to take an active part in pressing the change that would be so powerful an aid to the Church in our conflict with Rome. Representatives of each of these schools had united in lauding Cath-

olicity at the Church Congress last fall, the Bishop of West Virginia and the *Southern Churchman* had nobly vindicated the term still later, and we did, at one time, hope that these, simply in amplification of their own professed beliefs, would join with us in demanding for this Church its rightful, Catholic title. We had no desire to force an opposition; we hoped for their sympathy and aid.

Prejudice and partisanship intervened, and it became evident that at least the Church would not be unanimous. Catholics, undoubtedly in the majority, can afford to wait. Time is on our side, and we believe that we are on God's side.

At least the Church must recognize that the one broad, cohesive programme for the Church's future is that promulgated by Catholic Churchmen. It, and it alone, embraces the entire foreign and domestic relations of the Church. It alone contemplates reform of *ourselves* as the first preliminary toward future reunion. Other schemes have been eloquent in urging other people to reform. Only that of Catholics turns the searchlight within and tries first to point out and then to eradicate what, *on our part*, stands in the way of Christian Unity. Unity certainly will not follow immediately on the change of name, which is only the first rung in a high ladder; but even more certainly it will never come before it. Unity, without surrender, is our goal. The question before Churchmen is not when they will attain it, but when they will *begin to try*. It is a scheme that may ultimately cover centuries, and we are not discouraged that even the first step must possibly be postponed. Other reforms in the Church have been obliged, similarly, to await their "fulness of time." A "Morning Star" had to precede by two centuries, the sixteenth century Reformation. In our own day, the Divorce reform movement has had to undergo the same delay. First an academic question, then acceptance by our Bishops, then by our lower clergy, then by our laity, then will result practical realization in legislation. The Name question is proceeding through the same slow stages.

When this reform shall be accomplished, we shall then be in position to make new overtures to the Protestant world, inviting their reconsideration of our modern names and of the conditions that gave them birth. To the Catholic world, and particularly to the Eastern communion and to those Western bodies that have broken and will continue increasingly to break with the Papacy, we shall hope that our action may remove a stumbling block in the way of unity. As for the Papacy, we can only look, with faith, but without venturing to prophesy, to Him who "hath put down the mighty from their seat."

In the meantime, we have cause to be thankful that throughout the Church, her true Catholicity has everywhere been recognized, even by those who believed it unwise to take the step which we have favored to bring that Catholicity to the knowledge of other people. The entire discussion of the subject has been an informing one to the masses of the people. The literature that has grown up around it—some of which will be reviewed at a later date—is most valuable. We only regret that it has been impossible to print more fully in our columns the wise utterances of many of the Bishops, and the remarks of deputies in many of the Conventions.

And the other reforms within our own body need not be delayed by reason of this possible delay of the Church to fit herself for unity. Divorce reform, greater zeal for missions, better arrangement of our legislative, executive, and judicial machinery may yet be hastened. In all legislation, remembering that purging ourselves from wrongs and excrescences is the best preparation for the steps which we must take in future to bring the Christian world together, we shall be strengthening our own body to perform ultimately the work that God calls us to do.

THE VOTE BY DIOCESES AND ORDERS.

The vote to the present time is stated in the following Table and Recapitulation. It is difficult in some instances to place the vote exactly. Thus, the Long Island resolutions are against change, and an amendment to include the words "at this time" was defeated; but the resolutions also endorse the Bishop's address, which favored ultimate change, so that the resolutions are counted as only against immediate change. Similar, but reversed, is a conflict between resolutions passed in South Dakota. There are instances in which the lay vote is given as a direct negative only because it was cast as a negative to an affirming resolution, where it is not certain that entire condemnation would have been affirmed. It has proved impossible to take note of minorities in Dioceses, by reason of the varying form of the resolutions, and the figures appended count each entire Diocese in the column, lay or clerical, affirmed by the majority vote.

	BISHOP.		CLERGY.		LAITY.	
	ON IM-MEDIATE MERITS.	ON IM-MEDIATE EXPEDI-ENCY.	ON IM-MEDIATE MERITS.	ON IM-MEDIATE EXPEDI-ENCY.	ON IM-MEDIATE MERITS.	ON IM-MEDIATE EXPEDI-ENCY.
Alabama.....			Postponed		Postponed	
Alaska.....	Yes	..	Yes	..	Yes	..
Albany *.....	No	..	Yes	No	Yes	No
Arizona.....			..	..	..	..
Arkansas.....	Yes	No	..	..	No	..
Asheville.....	Yes	..	Yes	..	..	No
Boise.....			..	..	..	..
California.....	Yes	No	Yes	No	Yes	No
Central New York.....			..	No	..	No
Central Penn.....	Yes	No	..	No	..	No
Chicago †.....	Yes	No	Yes	..	Yes	..
Colorado.....	Yes	No	Tie	..	Tie	..
Connecticut.....	Yes	No	..	..	..	..
Dallas.....	No	..	Tie	..	No	..
Delaware.....	Yes	No	..	..	..	..
Duluth.....	No	..	..	No	..	No
East Carolina.....			..	No	..	No
Easton.....			..	..	..	..
Florida.....	Yes	No	Yes	No	Yes	No
Fond du Lac ‡.....	Yes	..	Yes	..	Yes	..
Georgia.....	Yes	..	..	No	..	No
Indianapolis.....	Yes	..	Yes	No	Yes	No
Iowa.....	Yes	No	Yes	No	Yes	No
Kansas.....			..	No	..	No
Kentucky.....	..	No	..	No	..	No
Larimer.....			..	..	..	..
Lexington.....	No	..	No	..	No	..
Long Island.....	Yes	No	..	No	..	..
Los Angeles.....	Yes	No	Postponed	..	Postponed	..
Louisiana.....		No	..	..	..	..
Maine.....	No	..	..	No	..	No
Marquette.....	Yes	No	..	No	..	No
Maryland.....	No	..	..	No	..	No
Massachusetts.....	No	..	..	..	..	No
Michigan.....			Postponed	..	Postponed	..
Michigan City.....	Yes	..	Yes	..	Yes	..
Milwaukee §.....	Yes	..	Yes	..	Yes	..
Minnesota.....	Yes	..	Yes	..	No	..
Mississippi.....	..	..	Yes	..	No	..
Missouri.....		No	..	No	..	No
Montana.....			..	..	..	..
Nebraska ¶.....	Yes	..	Yes	..	No	..
Newark.....			..	..	..	..
New Hampshire.....	Yes	..	Yes	..	Yes	..
New Jersey.....			..	No	..	No
New Mexico.....			..	..	..	..
New York.....			..	..	..	..
North Carolina.....	Yes	..	Yes	..	..	No
North Dakota.....	Yes	..	Yes	No	No	..
Ohio *.....		No	..	..	No	..
Oklahoma.....			Postponed	..	Postponed	..
Olympia.....	Yes	..	Yes	..	..	No
Oregon.....			..	..	..	..
Pennsylvania §.....	No	..	..	No	..	No
Pittsburgh.....	Yes	..	..	No	..	No
Quincy.....			Postponed	..	Postponed	..
Rhode Island ¶.....		No	..	No	..	No
Sacramento.....			..	..	..	..
Salina.....	Yes	..	Yes	..	Yes	..
Salt Lake.....	Yes	No	Yes	No	Yes	No
South Carolina.....	No	..	No	..	No	..
South Dakota.....	No	..	No	..	No	..
Southern Florida.....	Yes	..	Yes	..	Yes	..
Southern Ohio †.....	Yes	..	..	No	..	No
Southern Virginia.....	No	..	No	..	No	..
Spokane.....			..	..	..	..
Springfield.....	Yes	..	Yes	..	Yes	..
Tennessee.....	Yes	..	Postponed	..	Postponed	..
Texas.....	No	..	No	..	No	..
Vermont.....			Yes	..	Yes	No
Virginia.....			No	..	No	..
Washington.....	Yes	No	Yes	No	Yes	No
W. Missouri.....		No	Yes	..	Yes	..
W. Virginia.....	No	..	No	..	No	..
West'n Mass.....		No	..	No	..	No
West'n Mich.....			Tie	..	..	No
West'n New York.....	Yes	No	Yes	No	Yes	No
West'n Texas.....	No	..	..	No	..	No

* But the Bishop desired the omission of the name from the Title-Page of the Prayer Book.

† Expression was that of the Bishop Coadjutor.

‡ Expression both of Bishop and of Bishop Coadjutor.

§ Expression was that of the Bishop and Diocese in adopting the Memorial of 1901; the Council not yet having acted on the suggestion of the Joint Committee.

¶ The Bishop Coadjutor expressed himself against change at any time.

In each instance in which disagreement is shown between clergy and laity there was no concurrent action, and therefore no vote will be officially returned. They are here counted, however, as expressions of desire on the part of the respective parties.

RECAPITULATION OF THE VOTE.

DIRECTLY FOR CORRECTION.

Bishops:

Alaska, Chicago, Florida, Fond du Lac, Georgia, Indianapolis, Michigan City, Minnesota, Nebraska, New Hampshire, North Carolina, North Dakota, Pittsburgh, Salina, Southern Florida, Southern Ohio (Coadj.), Springfield, Tennessee, Asheville, Milwaukee, Olympia.

Clergy:

Alaska, Chicago, Florida, Fond du Lac, Michigan City, Minnesota, Mississippi, Nebraska, New Hampshire, Ohio, Salina, Southern Florida, Springfield, West Missouri, Asheville, Milwaukee, North Carolina, Olympia, Vermont.

Laity:

Alaska, Chicago, Florida, Fond du Lac, Michigan City, New Hampshire, Salina, Southern Florida, Springfield, West Missouri, Milwaukee.

FOR CORRECTION, BUT NOT IMMEDIATE.

Bishops:

Arkansas, California, Central Pennsylvania, Colorado, Connecticut,

Delaware, Iowa, Long Island, Los Angeles, Marquette, Salt Lake, Washington, Western New York.

Clergy:

Albany, California, Indianapolis, Iowa, North Dakota, Salt Lake, Washington, Western New York.

Laity:

Albany, California, Indianapolis, Iowa, Salt Lake, Vermont, Washington, Western New York.

DIRECTLY AGAINST CORRECTION.

Bishops:

Albany, Dallas, Lexington, Maine, Maryland, Massachusetts, Ohio, Pennsylvania, South Carolina, South Dakota, Southern Virginia, Texas, Virginia, Western Texas, Duluth.

Clergy:

Arkansas, Lexington, South Carolina, Southern Virginia, Texas, Virginia, West Virginia, South Dakota.

Laity:

Arkansas, Dallas, Lexington, Minnesota, Mississippi, Nebraska, North Dakota, South Carolina, Southern Virginia, Texas, Virginia, West Virginia, North Carolina, Olympia, South Dakota.

AGAINST IMMEDIATE CHANGE, WITHOUT EXPRESSED OPINION ON THE MAIN SUBJECT.

Bishops:

Easton, Kentucky, Louisiana, Missouri, Rhode Island, West Missouri, Western Massachusetts.

Clergy:

Central New York, Central Pennsylvania, Connecticut, East Carolina, Easton, Georgia, Kansas, Kentucky, Long Island, Maine, Maryland, Massachusetts, Missouri, New Jersey, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Western Massachusetts, Western Texas, Duluth, Marquette.

Laity:

Central New York, Central Pennsylvania, Connecticut, East Carolina, Easton, Georgia, Kansas, Kentucky, Long Island, Maine, Maryland, Massachusetts, Missouri, New Jersey, Ohio, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Western Massachusetts, Western Michigan, Western Texas, Asheville, Duluth, Marquette.

ACTION POSTPONED OR NOT TAKEN.

Alabama, Arizona, Delaware, Los Angeles, Louisiana, Michigan, New Mexico, Oklahoma, Quincy, Tennessee, Newark.

TIE VOTES.

Clergy:

Colorado, Dallas, Western Michigan.

Laity:

Colorado.

STATISTICAL RECAPITULATION.

For change: Directly—Bishops, 21; Clergy, 19 Dioceses and Miss. Dist., representing 855 clergy; Laity, 11 Dioceses and Miss. Dist., representing 62,585 communicants.

For change, but not immediate: Bishops, 13; Clergy, 8 Dio. and M. D., representing 571 clergy; Laity, 8 Dio. and M. D., representing 89,590 communicants.

Total for change on principle: 34 Bishops, 1,426 Clergy, 152,175 Communicants.

Opposed to change: Bishops, 16; Clergy, 8 Dio. and M. D., representing 384 Clergy; Laity, 15 Dio. and M. D., representing 87,285 communicants.

LARGE MAJORITY FOR CHANGE.

For ultimate Change.... 34 Bishops, 1,426 Clergy, 152,175 Communicants. Against all Change..... 16 Bishops, 384 Clergy, 87,285 Communicants.

Net Majority for Change, on the part of all who have expressed opinion on the direct issue: 18 Bishops, 1,042 Clergy, 64,890 Communicants

Thus ultimate change is desired by two-thirds of the Bishops, seven-ninths of the Clergy, and three-fifths of the Communicants who have expressed their belief on the question at issue.

The following resolved that immediate change is inexpedient or undesirable, but did not divide on the question whether, apart from questions of immediate expediency, change is to be desired:

Bishops, 7; Clergy, 23 Dio. and Miss. Dist., representing 2,010 Clergy; Laity, 25 Dio. and M. D., representing 345,294 communicants.

IN A contest such as that just closed in the Diocese of Newark by the election of the Rev. Dr. Lines to the episcopate, it is obviously impossible that the element of partisanship should be obliterated. It was wholly impossible that unanimity should result; it was only too probable that a prolonged deadlock would prevent any choice at all from being made.

Dr. Lines, the Bishop-elect, is a Connecticut High Churchman of the type of the late Bishop Williams, to whom he stood very close. A priest of sterling character and recognized ability, his whole clerical life has been passed amidst the classic environment of Yale University, and his most successful work has been among the students of that, his *alma mater*. Translation to Newark, in which Diocese, on the one hand, is a body of clergy whose leading exponent frankly avows that they find themselves more at home in a Universalist "church" than in some of their own "denomination," and in which, on the other, there are fifteen churches in which the Blessed Sacrament is regularly reserved, colored vestments and the liturgical use of

incense prevail in several of the largest parishes, and in the cities of which, the average ceremonial reaches, as shown by the *Living Church Annual*, the highest percentage in any city in this country—such translation will, indeed, open a new life entirely to the eminent presbyter who has been chosen to the episcopate. That he should hesitate before entering upon it, is not to be wondered at. But that the choice was primarily that of the laity rather than of the clergy, will not, we feel convinced, fail to bring to the newly chosen Bishop, should he be able to deal with diocesan problems in the large spirit of his noble predecessor, the loyal support of the clergy as well.

Dr. Lines was a deputy from Connecticut to the last, as to several succeeding General Conventions. On the crucial question of prohibiting all marriage of divorcees, the Connecticut delegation, in the clerical as well as in the lay order, voted in the negative. Votes of individuals in any delegation are not recorded. We should be sorry to believe that this would be the attitude of a Bishop of Newark, and should hope it did not represent Dr. Lines' position. The same delegation voted in the affirmative on the resolution to appoint the Name commission. These are the crucial questions upon which division was effected.

WE BELIEVE a new era of usefulness has opened for the American Church Missionary Society, in its practical reorganization effected as a result of the death of its long-time President, General Swayne. The organization was from the start avowedly a partisan society, intended to represent a part of the Church only, and to conduct its missionary enterprises on a narrow basis which should represent only the Protestant element in the Church. But the honest missionary zeal which characterized its work, caused the Society largely to outgrow its partisanship. Men saw that they could not go into missionary work, particularly in lands in which the Roman communion was strongly intrenched, on a purely negative basis. The organization was forced to choose between real missionary work and partisanship, and it is to the standing credit of its managers that it chose missions. Its work under Bishop Kinsolving in Brazil has, especially, been a splendid success, and one in which the missionary spirit compelled the Society to act on Catholic lines. It illustrates again the story of Balaam in modern life. The necessities of missionary work have led the Society's missions on to a Catholic basis.

With Mr. Schieffelin and Mr. Camp at the head of it, as stated in our New York Letter, both men possessed of the genuine missionary spirit rather than of that of partisanship, the Society will undoubtedly develop along the former rather than the latter lines. It will be a pleasure to all Churchmen to feel that they will be able—as we feel convinced will be the case—to assume that the work of this auxiliary to the Church's official Missionary Society will, like the latter, in future represent the whole Church.

AN ANONYMOUS correspondent from New York declares the statement quoted from the Minneapolis *Tribune* in THE LIVING CHURCH of May 30th, to the effect that, in the recent Vanderbilt wedding in London, "both had divorced partners living," to be a "malicious slander," since the man alone had been divorced. We pay no attention to anonymous letters, and have no interest in them; but yet we are very ready to make correction as to the fact incorrectly stated. The statement cannot possibly be a "slander," however, much less a "malicious" one, for to marry a divorced man is precisely on a level morally with re-marrying after one's own divorce.

A MOTOR-CAR FOR BISHOP JACOB.

IN RESPONSE to a circular signed by the Archdeacon of Northumberland and Lindisfarne and the vicar of Newcastle, a representative gathering of clergy and laity of the Diocese of Newcastle has been held to consider what suitable recognition should be made of the work of Dr. Jacob, Bishop-designate of St. Albans. It was agreed: "That this meeting resolves to express its sense of appreciation of the Bishop's seven years' work in the Diocese by endeavoring to raise a sum of money to be given to his lordship as a personal gift of affection from clergy and laity, in such form as may be acceptable to him." A suggestion was made that a motor-car, to enable the Bishop to travel about the scattered districts of St. Albans, might be an acceptable form for the gift to take, and the suggestion was received with many expressions of approval. It is understood also that this would be agreeable to the Bishop himself. A committee was appointed to carry out the resolution.—*Scottish Guardian*.

DR. TRISTRAM OVERRULED.

His Official Superior, Dr. Dibdin, Denies Tristram's Claim.

THE LIVERPOOL CATHEDRAL DESIGN.

The Pan-Anglican Missionary Conference.

SOME DISSENTERS FROM THE "MODERATE HIGH CHURCH" DECLARATION

LONDON, June 9, 1903.

DR. DIBDIN *versus* Dr. Tristram! In the matter of his extraordinary contentions relating to the issue of marriage licenses to divorcees in the Diocese of London, Dr. Tristram (no doubt disagreeably to his surprise, as well as agreeably to the surprise of many of us) has suddenly been confronted with an opponent in the person of Dr. Dibdin—whom he is bound to recognize as his superior, officially. Dr. Tristram's *Apologia* appeared in the *Times* newspaper of May 23d, and on the following Monday—as it appears from correspondence published in the *Times* of the 30th ult.—the Archbishop of Canterbury (to whom Dr. Tristram also belongs as a Commissary-General) wrote to Dr. Dibdin, as Master of the Faculties in his office of Dean of the Arches, saying how startling it was to learn from such a "high authority" as Dr. Tristram that there is practically no element of discretion in the granting or withholding of marriage licenses by a Bishop or his Chancellor, and further expressing himself as follows: "As I am naturally anxious to be quite correctly informed upon a principle of such importance, I should be most grateful to you, if you are able to tell me, by reference to the records of the Faculty Office, whether the facts do or do not indisputably sustain Dr. Tristram's theory. Further, if there is no discretion left either to the Bishop or Chancellor as regards the issue of an ordinary license, can it also be contended (a most practical point for me) that the Archbishop of Canterbury has no discretion as to the granting or withholding a special license?"

On Friday week Dr. Dibdin, in reply, wrote to his Grace a long letter, wherein he exposed the hollowness of Dr. Tristram's contentions in the premises. So far as the matter can be settled, he says, *passim*, by the authority of the Faculty Office—and observing that Dr. Tristram considers himself bound by it—"the expressed ruling of a former Master and the general practice of the Office are decisive against the view that there is no discretion to grant or refuse a marriage license. The very idea of a license or permission seems to involve a power of refusal." Further, as his Grace is aware, the Henrician statute, whereby the power of granting licenses is conferred on the Master of the Faculties (representing the Archbishop of Canterbury) and is confirmed to Bishops and Chancellors, "expressly gives power to the Archbishop and Master 'by their discretions' to grant licenses, dispensations," etc. He then goes on to show that the actual point came up for decision before Dr. Nicholl in the year 1836, when the Prince of Capua (son of the King of Naples) applied to the Faculty Office for a license to marry an English lady, and that Master decided that the license ought not to be issued. As to the terms of Dr. Tristram's London patent, which seemed to him likewise to bar the exercise of any discretion in the matter, they are not, Dr. Dibdin says, substantially different from those of the patents of the Master of the Faculties and are "entirely neutral for the present purpose." The Divorce Act, again, "is altogether silent as to the issue of marriage licenses." He also shows that, so far as he had examined the records, they fail to support Dr. Tristram in his contention that it was obligatory on him to grant licenses to "guilty divorced persons" because successive Deans of the Arches had granted such licenses. From all these facts Dr. Dibdin draws two conclusions:

"First, there is nothing to lead to the supposition that my predecessors, or any of them, considered that they had no discretion in the matter of granting these or any other marriage licenses. Your Grace refers to the case of special licenses granted occasionally for marriages at irregular times and places. These special licenses . . . have been and, as your Grace is well aware, are frequently refused and are treated as subject to the freest discretion. Secondly the facts do not establish a general practice of granting licenses to divorced persons, apart from the circumstances of each case. With very real respect for the opinion of so experienced an authority as Dr. Tristram—the *doyen* of ecclesiastical lawyers—I cannot help feeling convinced that he has made a mistake in supposing that the action of successive Masters of the Faculties has made it obligatory on him to grant licenses to divorced persons, especially the guilty party, without exercising his judgment upon the particular circumstances of each case."

In the course of an official statement in the current number of the *London Diocesan Magazine*, re the position of the clergy

in regard to the "solemnization of re-marriages" of divorced persons, the Bishop of London says: "A clergyman is under no obligation to officiate at the marriage of a divorced person, who, in such divorce, was the guilty party. . . . The Bishop of London feels bound to condemn re-marriages in Church of persons divorced for their own fault as being against the clear and unanimous voice of the Church in all ages, and exhorts his clergy to have nothing to do with them. [Here quoting the resolution of the Lambeth Conference in 1888.] The Bishop further desires to discourage all re-marriages in Church of divorced persons as being, in his personal view, even when the divorced person is the innocent party, open to grave objection. He recognizes, however, that in saying this he is not expressing the unhesitating and unanimous opinion of the Church in all ages."

An Ordination Candidates' Fund has been formed for the Diocese of Worcester, arrangements for the appointment of a provisional committee being left in the hands of the Bishop.

On Thursday, week before last, the annual South London Choirs' Festival was held at St. Saviour's Collegiate Church, Southwark, in which choirs from thirteen churches took part. Dr. Richardson, organist of St. Saviour's, Southwark, conducted, and Mr. Edgar Ford, F.R.C.O., presided at the organ.

In describing the Liverpool Cathedral design approved by the assessors and the work of Mr. G. Gilbert Scott, and now accepted, in the main, by the Cathedral Executive Committee, the *Building News* (issue in which it published the design) notices that, while of good traditional proportions—quite English, moreover, in its square terminations—the plan shows an independent treatment in several points. Proceeding—(to epitomize the descriptive leading article)—it says: "The design has two towers over the transepts [thus somewhat resembling the plan at Exeter] and one tower at the entrance. There is a finely planned entrance with a narthex approached through three lofty arches, and flight of steps to each, with the inner doorways to nave and aisles. On each side there is a cloister approach which leads direct to either end of narthex, and square, porch-like projections on both sides of the end of nave. That on the "north" side is a baptistery, with a corresponding one on the opposite side used as a porch. The nave is six bays long to the piers of square crossing. A transverse ambulatory behind the altar reredos gives access to an oblong chapter house and to a correspondingly shaped choir vestry. Immediately behind the [high] altar is a chapel with an altar, reproducing the old Lady chapel termination. Stairs adjoining the chapter house and choir vestry lead to a crypt below for the accommodation of clergy and canons below the chapter house, and for choir practice below the vestry. Under the chapel are rooms for the Dean, Bishop, wardens, etc. The main transept and nave are dignified and of good proportion, and the whole design and details show a masterly mind with a free treatment of Gothic of the best period."

In the current number of his *Diocesan Gazette*, the Bishop of Liverpool, referring to the committee's invitation to Mr. G. F. Bodley, R.A., to act as joint architect with Mr. G. Gilbert Scott, says: "By this arrangement any anxiety which might arise from the fact that Mr. Scott is not yet 23, and that he is not a member of the Church of England, has, it is hoped, been removed."

The May meeting of the United Boards of Missions—which in future will meet twice a year—was held week before last at the Church House, the Archbishop of York presiding in the absence of the Primate. A resolution for the taking over by the United Boards of the office of the Council for Service Abroad was carried. The S. P. G. Secretary (Right Rev. Dr. Montgomery) moved three resolutions, which were carried, in substance, namely: to accept the scheme of an Anglican Congress, to be held in the year of the Lambeth Conference, dealing with missionary and cognate questions; also the proposal of a United Service to be held, if possible, at St. Paul's after the meeting of the Congress; and that a letter be addressed at once to all Archbishops and Bishops of the Anglican Communion, informing them of the first two of these resolutions, and inviting suggestions as to questions to be discussed at the Congress. There arising some discussion as to the proper title of the Congress—whether "Anglican" or "Pan-Anglican"—the matter was finally referred to the two English Archbishops to settle. It was also agreed at the meeting that Dr. Montgomery and Mr. Eugene Stock be elected secretaries *ad hoc* of the Congress.

The Primate, in sending a subscription of two guineas to the secretary of the committee promoting the Memorial to the

Venerable Bede at Monkwearmouth, writes: "We owe so much to him that we ought all to join in keeping his memory green."

To more than one reader of the *Times* of last Saturday, the following simple item of news possessed, I fancy, much more interest than anything else in the whole impression of that great newspaper:

"A memorial stone has now been erected over the grave of Cardinal Manning's wife in Lavington churchyard, Sussex. The stone has been erected by Mr. R. G. Wilberforce, son of Bishop Samuel Wilberforce. Bishop Wilberforce's wife and Cardinal Manning's wife were sisters. Through his wife the Bishop became possessed of the Lavington estate, which has now been sold by Mr. R. G. Wilberforce to Mr. James Buchanan. Mrs. Manning died in 1837. The stone was placed in position on Thursday."

Now *à propos* of this quotation, let us compare an extract from Mr. Purcell's *Life of Cardinal Manning*:

"On another occasion Cardinal Manning told me that he had received a letter from the churchwardens, announcing that the grave at Lavington was falling into decay, and asking for instructions about putting and keeping it in repair. 'My reply was: "It is best so; let it be. Time effaces all things."' " (Vol. I., p. 124.)

So it appears, as we see, that Mrs. Manning's nephew, Mr. R. G. Wilberforce, has now piously performed what her husband, Cardinal Manning, felt disinclined to do. To his young wife's grave the Cardinal (when rector of Lavington) was wont to go and sit for hours, day by day, and compose his sermons. Mrs. Manning was Caroline Sargent, one of the four daughters of the Rev. John Sargent, rector of Lavington prior to his son-in-law's incumbency, and, like all her three sisters, was a young lady of singular personal beauty and loveliness of character.

The [Roman] *Catholic Herald* says, in reference to certain rumors that have been current as to the sale of Iona by the Duke of Argyll, that the facts are that the party who was negotiating for the purchase is acting in the interests of the French Carthusians who have been expelled from the *Grande Chartreuse* by the French Government. And the journal adds that they have it on excellent authority that the negotiations are now on the point of completion. All this, however, is denied by the parties who have been entrusted with the sale of the island.

The Society of St. John the Evangelist, Cowley St. John, set the Dean and Chapter of Westminster a splendid example at their conventual church in that Oxford suburb last Sunday (Trinity Sunday). The Athanasian Creed was not only recited in its entirety, per rubric, at matins, but also sung in procession immediately before the High Mass—with lights and incense, the cantors (in copes) singing alone alternately. The music to which the Creed was sung—as was that of the High Mass—was, of course, plainsong, and from the *Sarum Manuale*, which is the service book always used at the Fathers' church. The celebrant was Father Hodge. Father Waggett, who preached the sermon, said that the Church's Feasts are "family occasions," when we rejoice with one another over the Faith we possess. We know that God is One in Three Persons chiefly by "union of consciousness" with our Lord Jesus Christ; it is because we are in Christ and Christ in us that we know the secret of the Godhead in the heart of Jesus Christ.

The King and Queen attended a special service at St. Paul's last Sunday afternoon (at the usual hour of evensong), in connection with the Hospital Sunday Fund, the Prince and Princess of Wales and other members of the Royal family being also present. Their majesties were met at the great west door by the Bishop of London, the Dean and Chapter, and choir. As the procession passed up the nave aisle, which was lined by a bodyguard of nurses in uniform, the music of "God save the King" was played on the great organ of the Cathedral. Both the *Magnificat* and *Nunc Dimittis* were sung to Stanford's setting in A, and the anthem was Stainer's "I saw the Lord sitting upon a throne." The Bishop of Stepney, as Canon-in-residence, preached the sermon. There was present, it is almost superfluous to say, an enormous congregation. The collection was made by about 50 gentlemen volunteers. The bags containing the money were placed upon a silver salver, and the strength of two men was needed, the *Standard* states, to lay it up on the high altar.

The Rev. H. Russell Wakefield wrote to the *Guardian* last week that the appeal for signatures to his Moderate High Church Declaration would go out towards the end of the week. They had already received over 600 signatures, through the help of the press; and it is quite possible that if they had realized how prompt the response would be, they should not have decided

to send out any general appeal. However, as they are doing so, he hopes all will sign who sympathize, "especially assistant curates, who up to the present have not come forward in any large numbers." Amongst the clergy who signed during the last few days before he wrote was Canon Duckworth (sub-Dean of Westminster); but we look in vain through the published list for the names of his colleagues at the Abbey. Undoubtedly the Declaration has already achieved at least one satisfactory result: it has very nicely cornered those members of the Westminster Chapter who feel theologically too superior to recite the Athanasian Creed just as it is printed in the Prayer Book. The Dean and several others of the Chapter are apparently still "lying low," but Canon Hensley Henson has now come out of the corner and publicly announced (in the *Times* of yesterday) that he finds himself unable to sign the Declaration. (1) He is not sure that he understands what is meant by "those somewhat unusual phrases"—"authority of the Bishop," etc in Statement 1. (2) With respect to the Ornaments Rubric—"To say that the 'lesser ceremonial usage' rests merely 'on custom' is, by implication, to say that it is properly illegal," and that statement seems to him "equally untrue, unfair, and unconciliatory." (3) Exception is taken to the words "the complete restoration of synodical action of the Church," because some of the signatories have in mind, he apprehends, "a readjustment of our Church system to which the indispensable preliminary is the disestablishment of the Church." (4) As to the words "those who cause still graver anxiety by minimizing or even denying fundamental doctrines of the Creed"—well, the Canon naturally objects to that reflection, by implication, upon himself. When from the Declaration he turns to the names appended to it, his misgivings "deepen into very definite suspicions." The "impartial Anglicanism" of the Theological Colleges will hardly be certified, he thinks, "by the not unimpressive fact that among the signatories of an avowed High Church pronouncement are the Principals of the Theological Colleges of Lichfield, Salisbury, Cuddesdon, Ely, the Bishop's Hostel at Lincoln and Newcastle, and the Leeds Clergy School."

Underneath Canon Henson's communication to the *Times* there was published a letter of protest against the Declaration from the Deans of Canterbury, Norwich, and Peterborough, and fourteen other leading members of the Protestant Evangelical party, including Prebendary Webb Peploe. A new movement might, perhaps, now be in order to allay the anxiety that seems to exist in various quarters by reason of the Moderate High Churchmen's movement to allay the anxiety that was existing amongst themselves.

J. G. HALL.

REORGANIZATION OF THE A. C. M. S.

THE American Church Missionary Society has, during the last few months, elected six new members of its Executive Committee. These are the Rev. Dr. Carl E. Grammer, Norfolk, Va., the Rev. Dr. F. W. Tomkins, Philadelphia, the Rev. Dr. S. D. McConnell, New York, Hon. John A. Nichols, Brooklyn, and the Messrs. William Jay Schieffelin and O. F. Hibbard, New York. To succeed the late General Wager Swayne, Mr. Schieffelin was chosen President of the Society at a recent meeting of the Committee. The Rev. Dr. W. Dudley Powers has resigned the position of General Secretary, to take effect September 1st, and in consideration of his services, which have lasted since 1898, has been granted a vacation from July 1st. The new position of Office Secretary has been created, and a layman, Mr. Eugene M. Camp, elected to it. The Messrs. Schieffelin and Camp are President and head Helper respectively of the Lay Helpers' Association, Diocese of New York.

HE WORE THE GEORGIA COLORS.

Athens, Ga., is the seat of the University of Georgia, and college pride is very strong in the town. The following is from the Athens *Banner*, and is headed, "A Good Joke on Bishop Nelson." "Small Boy Thought he was Wearing the Georgia Colors."

"Upon the occasion of the consecration of Emmanuel Church, the Sunday School children attended in a body. One small boy was very much interested in the Doctor of Divinity hood worn by the Bishop, and asked some of his companions: 'What is the red and black thing the Bishop had on his back?' The reply came so promptly as to suggest not merely perfect knowledge of such matters of ritual, but a feeling of contempt for the ignorance of the asker: 'Pshaw! don't you know those are the Georgia colors, and that Bishop Nelson is Bishop of Georgia—of course he wears the Georgia colors. What do you take him for?' 'Oh yes, I forgot,' said the humbled questioner.

DR. LINES CHOSEN BISHOP OF NEWARK.

THE second day's session of the Newark Convention was held in the same church as was the first day's session, but twenty days later. St. Mark's Church, West Orange, was crowded on June 16th, at ten, when the Rev. Dr. W. Welles Holley, the President of the Standing Committee, called for order. Not only was a quorum present, but practically every parish in the Diocese was represented. The air was filled with expectation, and it was in some measure gratified when the Rev. Edwin A. White, of Bloomfield, moved an informal ballot instead of nominations for the Bishopric. Controversy at once arose as to whether number of votes in the informal ballot should be made public or not, but the Convention decided affirmatively.

Previous to this decision, finances had been considered, and it had been shown that the financial methods obtaining in the Diocese are as bad as methods can be. The trustees of the Episcopal fund and the Standing Committee were empowered to call a special Convention to consider the same. Whether the new Bishop should reside in Newark or not was left to him and to the trustees just named, and an old canon was repealed, making the salary of the new official \$6,000 a year. That was the salary at a former period, but during the last few years Bishop Starkey received only \$4,000 a year.

The balloting began at half past eleven, and was concluded a little past six, two hours being deducted for luncheon. Just before the informal ballot was taken, the Rev. Dr. Alexander Mann, rector of Grace Church, Orange, and one of the two leading candidates in the balloting last January, arose and said:

"I feel sure my friends will believe me when I say I appreciate deeply the high honor paid me during the last few months. I shall always treasure your expressions with the highest gratitude. But now I wish to ask my friends not to place my name in nomination before this Convention."

On the informal ballot, votes were cast for Bishop Courtney of Nova Scotia, the Rev. Drs. W. R. Jenvey, W. C. Richmond, J. A. Regester, F. W. Tomkins, W. T. Manning, the Rev. Messrs. E. W. Worthington, L. S. Osborne, C. M. Hall, F. B. Reazor, W. F. Faber, J. Clayton Mitchell, W. G. Thayer, E. A. White, E. A. Magill, and C. E. Woodcock. During the balloting the experiences of last January begat timidity, and fears of deadlocks were freely expressed. Just before the final result came, the Convention discussed a date to which adjournment should be taken, in case agreement could not be reached by a certain hour.

		INFORMAL.		OFFICIAL.											
				1st.		2nd.		3rd.		4th.		5th.			
		Clergy.	Lay.	Clergy.	Lay.	Clergy.	Lay.	Clergy.	Lay.	Clergy.	Lay.	Clergy.	Lay.		
Whole Number.	72	59	80	60	80	61	79	61	79	61	79	61	79	61	
Blank	3	1	1	1	1	1	1	1	1	1	1	1	1	1	
Choice			41	31	41	31	40	31	40	31	40	31	40	31	
Rev. E. S. Lines, D.D.	28	28	31	37	34	38	35	42	38	42	40	42	40	42	
Rev. G. B. Morgan, D.D.	2		20	8	33	14	35	13	36	12	36	14	36	14	
Rev. C. W. Colt	12	6	13	5	3		5	1	3	1	1	1	1	1	
Rev. C. C. Edmunds	7	6	4	4	2	2	5	3	2	1	2	1	2	1	
Rev. G. S. Bennett, D.D.	4	3	2	1	2	1	2	1	2	1	1	1	1	1	
Rev. Alex. Mann, D.D.	2	7	7	4	2	2	1	1	1	1	1	1	1	1	

There was an attempt at applause when the forty clerical votes were announced, indicating the election of the Rev. Dr. Lines, but it was quickly suppressed, and the Rev. C. C. Edmunds, the successor of the Rev. Dr. Christian in the rectorate of Grace Church, Newark, moved to make the election unanimous. Excellent feeling prevailed, in spite of the history of the last six months, and it seemed as if the unanimous action would be taken at once. Quickly came objection, however, from the Rev. Floyd E. West, until recently rector of St. Michael's, Fifth Street, Brooklyn, and now assistant in the House of Prayer, Newark. Efforts were made by the Rev. Dr. Mann, the Rev. Messrs. Granberry and Kirkus, Vice-Chancellor Emery, and others, to induce withdrawal of the objection. The last named pleaded, however, for the rights of the minority, no matter how small, and the Rev. Dr. Richmond proposed the signing of the testimonial without further delay. Mr. West came forward to the chancel steps, and a second time made objection. This time he was surrounded by a small party of supporters, but only he addressed the chair.

THE BISHOP-ELECT.

The Rev. Edwin Stevens Lines, D.D., is a graduate of Yale University (1872), and both from that fact and also from his long

residence and work in New Haven, has been a power in moulding the religious thought of the Yale students. From that University he received the degree of B.A. at his graduation, and that of D.D. in 1897. He was ordained both as deacon and as priest in 1874 by the late Bishop Williams of Connecticut. From his ordination until 1879 he was rector of Christ Church, West Haven, and since the latter year rector of St. Paul's, New Haven. He is at the present time a member of the Standing Committee and an Examining Chaplain of the Diocese, is Secretary of the Aged and Infirm Clergy Fund for Connecticut, has for some years been a deputy to General Convention, and is a member of the Board of Managers of Missions. In a number of previous episcopal elections in different Dioceses he has received a number of votes. He has for several years been a member of the cabinet of successive Mayors of New Haven in his capacity of president of the Free Public Library Board. He is president and an enthusiastic supporter of the New Haven Colony Historical Society; is vice-president of the Organized Charities Association; chaplain of the Connecticut Society, Sons of the American Revolution, and also chaplain of the New Haven branch of the same society. He is also identified as a member or an official with numerous other similar organizations.

Dr. Lines married May 4th, 1880, Miss Mary Louise Morehouse. Of the four children born of this union two sons are living—Edwin, now in his twenty-second year, and Harold, fourteen years old.

THE CHURCH'S WORSHIP.

Address to the Fraternity of the Blessed Sacrament, at their Anniversary Conference at Holy Cross Church, Jersey City, N. J., on the Octave of Corpus Christi.

By THE RT. REV. CHARLES C. GRAFTON, D.D.,

Bishop of Fond du Lac, Superior-General of C. B. S.

Reverend and dear Brethren of the Fraternity:

PEACE and grace be with you all. Met together in His Name and for His glory, may His Holy Spirit guide you in all your deliberations and make you of one mind and heart in His House, whose House builded together in the Spirit you are.

It is a cause of regret that we cannot be with you in your meeting to-day on this great festival, but we shall join with you in a solemn celebration of the Holy Mysteries at our Cathedral.

Where you are assembled we know they will be celebrated with all reverence and devotion and the seemly dignity that belongs to our inherited Catholic liturgy.

It belongs to your special calling as priests of the Confraternity, and it is your high privilege, to restore in these lax days the decent order which the Reformers preserved for us in the Book of Common Prayer, but which had been obscured by Puritan opposition and neglect. Churchmen had become so accustomed to a Sunday service that relegated the Holy Eucharist to a subordinate position, and when celebrated so shorn of its traditional ceremonial that they hardly believed such was the mind of the reformed Church. The night was so long, and it was so long a time of darkness, "as if another night had fallen on the back of midnight," that men mistook the darkness for day. The Episcopal Church, it was said in the middle of the last century, has attained a stereotyped form of worship that cannot be altered. How slowly, how very slowly, the Church has been awaking to the light, you somewhat know. Through what trials and perils has she not passed! The waves at times seemed to engulf the ship. Timid and disheartened shipmen, "under color as though they would have cast anchors," were tempted to flee out of her. But God had spoken to the Anglican Church through His Saints, saying "Fear not." Through them the Church was called to a lightening of the ship by casting over her worldliness. A St. John the Baptist call to repentance and confession stirred the Church; the clergy began to recover the almost lost ideal of a priestly life. In the laity was aroused a missionary spirit, a life of deeper spirituality and more entire consecration. But the work has been a slow one, and is only beginning to be accomplished. Here in America, how imperfectly the doctrine of the Incarnation and its extension through the Sacraments is understood. As yet, the Real Presence of our Lord in the Blessed Eucharist is apprehended by comparatively few, and the Holy Sacrifice yet waits for restoration as the supreme act of our Sunday service. How have Christ's messengers been obliged to speak to dull ears and prejudiced minds and callous hearts. The Pharisee, self-satisfied with his Protestant inherited traditions, and the Sadducee, with his Rationalism, have not only rejected but sought to suppress the revival of Catholic truth and worship. Yet we have much to be thankful for. Like Paul in the Shipwreck, we learned to take Bread and break it, and give thanks to God and be of good cheer. Every good cause must have its

trials and its martyrs. Thank God, its heroes and saints have not been wanting to the Catholic movement. It has slowly come to be better understood that the Church of God exists for a double purpose. It exists for the ingathering of souls into Christ, and so for their deliverance from the power of sin, and their salvation. It exists also for the purpose of glorifying God by offering to Him a holy worship. "The Church is not primarily an educational or philanthropic society, though both of these she must be, but a society which exists to worship God." She is a living, spiritual organism, in which the Holy Spirit dwells, and of which Christ, the High Priest of humanity, is the Head, and through which redeemed creation offers up itself in self-renouncing oblation to the Most High God. "The Catholic Church is thus God's new creation; called into being and sanctified by the new inbreathing of the Spirit of Life, for the purpose of offering to God that in which the old creation failed, the free will offering of filial love."

You are well familiar with all the objections that ignorance and prejudice and party spirit hurl against you.

Men look upon your altars, adorned with lights and fragrant with incense, on the vestments of the priests, on the order and reverence of the ceremonial, and are wont to say it is a renewal of Judaism. Did not Christ do away with all this form and ceremony, when He came preaching in His carpenter's dress and with naught but the canopy of heaven for His Temple, and wayside stone or rocking boat for His pulpit? God, we know, gave His sanction to a service that was liturgical, ritualistic, ceremonial, choral, when He established the ancient order, and our Lord placed the seal of His sanction on it by His presence in the Temple. Moreover, He gave order for its continuance when He took St. John up into Heaven, where he beheld the glory and splendor of that Heavenly worship, where God is worshipped in spirit and in truth.

So, too, how often we hear it said that Catholic worship is based on heathen rites, and has borrowed from Paganism its ideas of priesthood, and sacrifice, and, in part, its ceremonial. Suppose this to be true, what then? God has taught us through all nations. He has given us through Rome the ideas of social order and law, and Greece is the first storehouse of philosophy, as the Hebrew race is of religion. Humanity is one. God speaks to us through it. The instinct that led the heathen world to worship by priesthood and sacrifice was a true instinct. And as Christianity gathered up into itself the *Logos* of Greek thought and the order of Rome, together with revelations made through Hebrew prophet and seer, it made them all of use in the service of Christ.

Sometimes we hear the old political ecclesiastic striving to arouse party passion, just as the Pharisees did of old. It is said we are going to Mediævalism. This is practically to accuse us of insanity. The hands of the clock of time cannot be turned backwards. No sane person thinks to revive the past. We cannot bring back mediæval or primitive times if we would. To bring back the primitive worship we should be obliged to have its environment. But as the truth has been the same throughout all the centuries since Christ, so, while the Church has been drawn in her devotions to various aspects of her Lord and new expressions of her love, have the principles of Divine worship been the same. Separated as the East and West have been for near a thousand years, separated as the heretical bodies of the early centuries have been from one another, they all alike have retained priesthood and altar and sacrifice, with a common ceremonial of lights and incense, and priestly vestments and ordered liturgy, and lowly prostrations and the oft-repeated sacred sign.

But—and here we meet the most formidable and deep-rooted objection—it is said we are copying Rome. No matter what the Bible says, or how the primitive Church worshipped God, lights and incense and vestments are Popish. "It is the Mass in masquerade." It is very curious to notice that the more unreasonable an objection is, the more obstinately it retains its hold on certain minds. This latter reminds us of an insane person who had an abnormal persuasion that he had glass legs; and the more he looked at them the more vehemently he declared they were nothing but glass. Of course the Roman ceremonial and our own, as our Liturgies have largely the same Western origin, must be somewhat alike. Such attendants as lights, incense, and vestments are common to the whole Church of Christ, and no true portion of Christ's Church is without them. But we do not borrow or copy from Rome when we use that which by virtue of our Apostolic descent and Catholic inheritance is our own. We best protest by being Catholic. So

in our Hymnal (442) we praise and pray:

"Head of Thy Church beneath,
The Catholic, the True,
On all her members breathe,
Her broken frame renew!"

Then we have what may be called the newspaper argument. All this ceremonial and ritual is unmanly. It is foreign. It is contrary to the spirit of the age. This does not appear to be true when we look at the growth of secret societies, with their ornate and elaborate ritual. But were it so, is the Church, chameleon-like, to change its color with the world's passing phases, or is it to be like the immovable rock against which the waves and sea vent their strength in vain? Is the Church to crouch before the world and do its bidding, or bear a St. John Baptist witness against it? The world is bound to hate us. The greater the world's opposition, the surer sign the Church is doing its duty. As we come to the last days, the more the Church and the world must separate. The despised living witnesses, the Word and the Sacraments, over which the world has rejoiced as dead, will rise up and their power shall bring on the Second Coming and the world's overthrow.

The last commonplace argument is: You are undoing the work of the Reformation. For myself, and I believe I can speak for all of you, we hold the Reformation was a necessity, and the principles of Church reform which the Reformers avowed, correct. We are not indeed bound by their private or individual theological opinions, any more than Americans are bound by all the political utterances of the founders of our country. As Americans, we are bound by our written Constitution, and as Catholic Churchmen, by our Prayer Book. As Americans we know our Constitution is to be interpreted by the principles of our inherited common law, and as Churchmen we hold our Prayer Book is to be interpreted by the Traditions of the Catholic Church. The priesthood, the Scriptures, the Councils, the Sacraments, these are four great anchors that securely hold the ship:

"Four great anchors—tried sheet anchors,
Each one in itself a host,
Those infrangible Evangels
Welded by the Holy Ghost."

We have dwelt, brethren, upon a topic which is a commonplace with you. But you may find this address useful to read to your people. It is not so much newness of thought they need, but the reiteration of the old truths which have been held from the beginning. What our Church people require, as late events have shown, is a better grasp of the fundamentals of the Faith. Of these, just now, that of the first importance is the right principal of Christian worship and the honor due to our Lord in the Blessed Sacrament. Let the belief in the Real Objective Presence of Christ come to be the common belief of clergy and laity, and the Church will increase in spiritual strength in a way she has not yet known. God grant it, and bless all who are laboring for the increase of His Kingdom.

Commending you all to His love and care, and praying for your increase in all gifts and graces, and asking your remembrance in return where such is of most avail, even the altars of our Blessed Lord.

We are yours ever in the Catholic Faith,
CHARLES C. GRAFTON,
Superior-General C. B. S.

THE SECULAR VS. THE CHURCH PAPERS.

THERE ARE few homes, if any, in the parish, we imagine, where you may not see one or more of the daily papers. There are many of them where may be found current magazines, and some where publications on art, science and literature are in constant evidence. Yet the great majority of these households never see a Church paper. It is an inexplicable phenomenon. At any rate, it is difficult to imagine that Church people should have no desire to know what is going on in the Church at large. The daily paper tells what is taking place in the political, commercial and social sphere, and, because you are interested in politics, in commerce, or in society, you take it and read it.

Is it, after all, because you do not care what the Church in general is doing or thinking about that you avoid the publications which would inform you? We need intelligent Churchmen, in touch with the best and largest life of the Church to which they have given allegiance. Important questions of immediate concern are discussed in the Church papers from week to week. Some of the freshest thought of our strongest clergymen and laymen is constantly chronicled. If every family in the parish received and read one of these weekly messengers, there would be aroused new strength and interest in Church life.—*Christ Church* (Indianapolis) *Leaflet*.

The Conventions on The Name.

IN MARQUETTE.

The Bishop said, in part: "As an academic question, I have been disposed to admit that our present name is clumsy, misleading, inadequate and outgrown. . . . I do not want to foster the impression that we can ever cease to be a Protestant Church, as long as Rome's attitude remains what it is. Our protest is more emphatic now than ever. And so, could I control your minds, I should vote to postpone discussion on such an endless question, and proceed to business, the divising of liberal things for the glory of God and the expansion of His kingdom."

The following resolution was introduced by the Rev. J. E. Curzon, and seconded by the Rev. G. J. Childs:

"Resolved, That it is the sentiment of this convention that the present legal title of this Church is inadequate and misleading and that it is desirable that a title more indicative of her Divine character and position be adopted;

"Resolved, That as there seems to be no unanimity of opinion as to what that title should be, its consideration shall be deferred."

The following substitute resolution was introduced by Mr. L. L. Hubbard:

"Resolved, That this Convention does not desire the name of the Church to be changed at this time." The substitute resolution was carried, with the following vote: Clergy—ayes 7, noes 3; laity—ayes 11, noes 1.

During a part of the discussion, which was decidedly interesting, the Bishop called on one of the clergy to preside and left the chair long enough to make a brief address, during which he said a change of name at this time would do more harm than good, but thought that the change is an ideal to be aimed at; yet he did not favor a change in name at this time.

IN SOUTH DAKOTA.

At the Eastern Convocation, comprising the white field, the Bishop said in part:

"I am willing to confess that there is something in this proposal to change the name of the Church which is not wholly foreign to my modes of thought and feeling. There is in many a heart, I think, a groping after something better than the endless divisions which have so seriously taken away from the moral dignity and authority of the Church, weakened its ability to be a unifying and sanctifying influence upon its own members and upon mankind in general, and impaired its power to protect and use the sacred truths committed to its care. They feel that present conditions in the Christian and in the heathen world demand that we should get clearer conceptions of that institution which is called 'The Catholic Church'; that we should give more importance in our thought and action to the fact that a great river of truth and grace, a river of life, issued forth from our Lord Jesus Christ, the incarnate Son of God, when He created and endowed His Church; that this river is flowing full and rich to-day and that the truth which it carries with it exists distinct from the Biblical record of it. At first sight it seems that this movement to change the name of the Church gives promise of meeting this want and to give the relief which some are groping for."

He added, however, "I cannot think that this hope will prove well grounded." In the course of his discussion of the subject, the Bishop drew attention to the fact that our position on the general subject of "The Holy Catholic Church" is well known and unequivocal, as we have always stood up before God and man and made our great confession, "I believe in the Holy Catholic Church"; that this being so, it was a necessary conclusion that, belonging as we do to that particular religious body which is called "The Protestant Episcopal Church," we declare our faith that the Protestant Episcopal Church is a true, living branch of the Holy Catholic Church. He then drew attention to the fact that we have always acted according to our Creed and have preserved unbroken the continuity of our Church life and protected its transmission from any possibility of taint or vitiation, and added: "For one, I am not prepared even to seem to admit, whether by a change of name or by any other act, that we have but just waked up and found that we are Catholic." He thought that there was something which should precede such an act as that of changing our name, such as proving ourselves worthy of another name and a quiet, judicious movement "to enlarge and intensify our people's conception of just what they mean when they stand up and say, 'I believe in the Holy Catholic Church,' and an effort to correct the prevalent and very misleading habit of applying the word 'Catholic' without a qualifying adjective, like the adjective Roman, to the Church of Rome or any other one branch of the Church of God—a movement to make Christians generally know and feel that the Church is a sacred organism; that as such it may not be tampered with by individual wilfulness, but should be honored and deferred to; an organism in which no part (whether calling itself Protestant, or Catholic, or Broad, or High, or Low, or Roman, or Greek) may safely say to another part, 'I have no need of you';

an organism which, because it is the body of Christ, is divinely endowed and can communicate to proper persons in sacraments and other means of grace divine gifts. To dwell upon truths like these is work vital and fruitful and peaceable. Merely to attach the word 'Catholic' to our name is like applying a piece of court-plaster." He believed also that the change would not make for unity, and felt that the agitation was harmful.

The subject was referred to a committee, which reported as follows:

"Your committee appointed to consider and report on so much of the Bishop's address as pertains to the change of the Church's legal name, beg to recommend the following resolutions:

"Resolved, That this Convocation of the Eastern Deanery of the District of South Dakota endorses the views of the Bishop as set forth in that portion of his address which pertains to the change of name of the Church, and that he be requested to furnish a copy of the same for publication in the Church papers.

"Resolved, That the Secretary of this Convocation be instructed to notify the Joint Committee of the General Convention of 1901, that this Convocation, while feeling that the title Protestant Episcopal is inadequate, does not deem it expedient to change the name of the Church at this time."

These resolutions were passed.

IN ASHEVILLE.

The Bishop observed that nothing he would say should be construed as an endeavor to influence the action of the Convocation. As a member of the House of Bishops, he would in his place take his part in the action of the Church. But as he had been asked in different quarters to express his opinion, he would say that, as the Church in the New Testament is not found to have any distinctive name attached to it, therefore he thought any prefix to the name of the Church in this country seemed unnecessary.

The Rev. Alfred H. Stubbs moved that the Convocation express its desire that the words "Protestant Episcopal" be dropped wherever they occur in the formularies of the Church. A substitute offered by the Rev. Henry Thomas was worded:

"Resolved, That it is inexpedient that any change should be made in the name of the Church at this time."

After an animated debate, this was substituted for the original resolution. Coming then before the Convocation for final adoption, it was lost on a vote by orders, the clergy voting ayes 9, noes 10; parishes, ayes 8, noes 4. There was thus no concurrent action of the Convocation on the subject.

IN VERMONT.

The question was discussed first in committee of the whole. The committee reported the following resolution to the Convention:

"That this Convention, while affirming its opinion that a Change of Name is desirable, does not consider that the time is yet come for so doing."

As the vote in committee of the whole was not by orders, this resolution had been carried by a majority of the whole Convention. The Rev. D. L. Sanford moved as a substitute the following:

"Resolved, That after due consideration of the resolutions of the Joint Committee upon the Change of Name of the Church, it is the sense of this Convention that the time has not arrived that a Change of Name of the Church is expedient."

This was lost by non-concurrence of orders, the vote being: Clergy—ayes 9, noes 21; laity—ayes 21, noes 15.

Upon this, a motion was made to lay the whole question on the table; and this being supported both by those opposed to a change of name, and by those who thought that the question ought not to be discussed in the Convention at all, was carried. We may fairly infer, however, from the vote on substituting Mr. Sanford's resolution for that of the committee of the whole, that seven-tenths of the clergy and five-twelfths of the laity are in favor of a change of the Church's name, though feeling it to be inexpedient at the present time.

There was no real discussion of the subject; nor any presentation of the reasons for the proposed change.

IN DULUTH.

The Bishop considered the question at considerable length, mentioning that his dislike to controversy made him reluctant to consider the question, and believing that the question is not whether we prefer that the name of the Church should be changed, as an abstract proposition, but whether it should be changed now. The Bishop had not found in his experience that the present name repelled from the Church any earnest seeker after truth and apostolic unity. On the other hand, he had often found the name of the Church of great assistance in combatting with prejudice and ignorance, and in every case where a man was in earnest he had found that the facts he wanted to know are the principles for which this Church stands. He defended both the names "Protestant" and "Episcopal," and be-

lived that no change was desirable. In conclusion, he said: "We are Protestant Catholics, or Protestants, and we cannot change our name now. When our appeal is determined, then it will be time to change the name 'Protestant,' not only on the title-page of the Prayer Book, but on every other page, and call ourselves and our fellow Christians everywhere, 'the Church.' Until that time let the name stand."

The matter was referred to a committee consisting of the Rev. Messrs. F. M. Garland, E. S. Murphy, H. F. Parshall, and F. Durant, and Messrs. H. F. Green, J. W. Mann, G. V. Quilliard, Wm. Kelly, and J. Small. This committee reported to the Convocation the unanimous passage of the following resolution:

"Resolved, That in the opinion of the Convocation of the District of Duluth it is not expedient at this time to make any change in the name of the Church."

This resolution was adopted by the Convocation by unanimous vote.

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

MARQUETTE.

(Rt. Rev. G. MOTT WILLIAMS, D.D., Bishop.)

The eighth annual Convention met in St. James' Church, Sault Ste. Marie, Mich., on Wednesday and Thursday, June 10th and 11th, 1903. On Tuesday the diocesan branch of the Woman's Auxiliary met in the same church. Bishop Williams was present and presided. There was a celebration of the Holy Communion at 10 A. M. by the Rev. W. F. Kerney. The same diocesan officers who have served so faithfully during the past year, were reelected, as follows: President, Mrs. E. B. Palmer, Marquette; Vice-President, Mrs. Sedgwick, Ishpeming; Secretary and Treasurer, Miss Nina Stone, Marquette. It was decided to hold a special meeting of the diocesan branch of the Auxiliary next October, at a place to be appointed by the Bishop, probably Houghton. In the evening a very earnest and inspiring sermon was preached by the Rev. F. W. Greene, of Escanaba.

The Convention proper opened Wednesday, with Morning Prayer, followed by a celebration of the Holy Communion. The Rev. H. J. Ellis was elected acting Secretary *pro tem.* for the Convention, and Mr. L. L. Hubbard, M.D., was elected Treasurer *pro tem.* The Rev. H. J. Spencer was reelected permanent Secretary.

The Convention was favored by a visit from the Rt. Rev. George Thornloe, D.D., Bishop of Algoma, the Rev. Mr. Pearcy of Algoma, the Rev. Mr. Lambert of England, and the Rev. A. F. Schulberg of Michigan. The Bishop of Algoma was introduced to the Convention and made a brief and interesting address. The other visiting clergy were also introduced and briefly addressed the Convention.

The principal points in the Bishop's address are as follows: In the work throughout the Diocese in the past year there have been signs of material advance. The building of a large and beautiful stone church and a commodious rectory in Sault Ste. Marie is the cause of great rejoicing. Both the Diocese and parish owe much to the faith and broad outlook of the rector there, the Rev. A. H. Lord. A good lot has been secured in Detour, where it is planned to erect a handsome little stone chapel. The church in Crystal Falls has been completed and opened for services. This is a fine little stone edifice, costing about \$1,800, and is due to the hard work of the rector, the Rev. Wm. Poysseur. At Hancock a neat chapel has been built at a cost of about \$1,300. A rectory has been purchased at St. Ignace, and also one at Dollar Bay. During the year extensive improvements have been made in the Church properties in Escanaba, Marquette, Rockland, Ontonagon, and Ironwood. The Bishop called attention to the comparatively small number of Confirmations during the past year, and urged upon the clergy the necessity of earnest work among the children and among those in separated bodies who should be in the Church. He emphasized the great importance of seeking to convert sinners, which seems to appeal so little to our clergy and laity.

The Bishop spoke at some length of the difference between parish and mission vestries, and of the fact that the latter are appointed by the Bishop to help the minister in charge, not to oppose or criticize him. In a mission, the plan and policy has to be, in the nature of things, furnished by the Bishop and the rector.

On Wednesday evening, June 10th, was held the annual missionary meeting of the Diocese, which was addressed by the Ven. J. E. Curzon, Archdeacon of Houghton; the Ven. A. H. Lord, Archdeacon of Chippewa, and the Bishop. After the close of the missionary meeting the Convention was again called to order. The trustees of the Episcopal fund and the Standing Committee were reelected. Delegates to the General Convention were chosen as follows: The Rev. J. E. Curzon, Rev. W. C. McCracken, Rev. H. J. Spencer, Rev. A. H. Lord, Messrs. Peter White, W. S. Pearce, D. H. Ball, and Judge Stone.

VERMONT.

(Rt. Rev. A. C. A. HALL, D.D., Bishop.)

The annual Convention was held in Trinity Church, Rutland, on Wednesday, June 17th. This was the tenth convention at which Bishop Hall has presided, and his address consisted principally of a summary of gains and losses during his episcopate. He also dealt

with the subject of the fewness in numbers of our candidates for orders and the consequent inadequacy of the supply of clergy. Upon this part of his address a committee was appointed, which made a brief, but suggestive, report. A committee was appointed for further study of the subject, to report to the next Convention. The committee on Sunday Schools also made an admirable report, chiefly on the working of Bishop Beckwith's *Trinity Course of Church Instruction*, which has been widely used in the Diocese the past year. The committee was continued, particularly with a view to devising plans for the training and examination of teachers. The committee to which had been referred the Notification of alterations in the Constitution of the Church reported that in their judgment there was nothing in the proposed amendments to which objection should be made. A committee of three clergymen and three laymen was appointed to report to the next Convention on the subject of child labor and the conditions of women's work in Vermont. The Convention adopted by a rising vote a resolution of sympathy with Mr. E. L. Temple, who for twenty-one years has with singular faithfulness and ability discharged the duties of treasurer, and expressed the hope that he might be completely restored to health and resume his former active work for the Church. In his place, Mr. John N. Woodfin of Rutland, was elected Treasurer. The Rev. Charles H. Wells was elected Secretary and the Rev. George B. Johnson, Registrar. For the Standing Committee were elected the Rev. Messrs. A. N. Lewis, William F. Weeks, and George Y. Bliss, Messrs. John A. Arthur, George Briggs, and Fred E. Smith. The only new member is the Rev. Geo. Y. Bliss, who takes the place of his uncle, the late Dr. J. I. Bliss. For the Missionary Committee, in this Diocese perhaps of greater importance than the Standing Committee, were chosen the Rev. D. L. Sanford, the Rev. Philip Schuyler, and the Rev. Joseph Reynolds, the last after protracted balloting; and for the laity Messrs. Charles E. Parker, Guy Wilson, and John N. Woodfin. Mr. Woodfin here again takes the place of Mr. Temple; and Mr. Schuyler and Mr. Reynolds succeed Mr. Bliss and Dr. Atwell, who declined reelection. The Rev. W. H. Benham and Mr. Spencer W. Hinds were elected delegates to the Missionary Council.

On the evening before the Convention there was a choral service and a very striking and useful address on the Church's work in China by the Rev. Dr. Pott of St. John's College, Shanghai. In this connection it may be noted that while the diocesan offerings for general missions have fallen \$200 short of the apportionment made upon the congregations by the Missionary Committee, they are yet \$300 greater than last year.

On Thursday was held a conference of the clergy at which the subjects for discussion were (1) Sunday School instruction; (2) the scarcity of clergy and of candidates for Holy Orders; (3) the relation of the Church and clergy to fraternal societies. At the invitation of the Bishop, the Rev. W. Stanley Emery, of Tilton, N. H., was present, and gave a most suggestive account of his method of systematic instruction for scattered children in rural districts.

MISSIONARY BULLETIN.

NEW YORK, June 18th, 1903.

THE increase in offerings through the Apportionment Plan has been still further advanced during May. To May 1st the increase as compared with the same date last year from all sources was \$75,000; to June 1st it was about \$84,000. Comparing the parish offerings for the nine months this year with the same months two years ago we find they have *more than doubled*. In those nine months the year before last, 1,800 parishes and missions contributed, while in the present nine months over 3,300 have sent in offerings. Already one Diocese, North Carolina, and six Missionary Districts—Alaska, Asheville, Duluth, Montana, South Dakota, and Spokane—have sent us the whole amount of their Apportionments, and three other Dioceses have very nearly completed their quotas. All but ten Dioceses and eight Missionary Districts have sent in larger offerings than during the same time last year, so that the increase is very general throughout the Church, while about one-third of the whole number have sent us more in the nine months than they did in the whole twelve months a year ago. All this is very encouraging; nevertheless the whole Apportionment is still far from being completed. The amount asked for in this way was \$600,000. In the nine months past we have received \$297,000. Only three months remain in which to receive the large amount still required.

3,335 parishes and missions, containing some 480,000 communicants, have sent offerings.

3,100 parishes and missions, containing about 285,000 communicants, have not yet been heard from.

In the first group there are very many parishes that have not yet sent in their full quota, and we hope they will still complete their Apportionments. We believe that a very large number in the second group will not be content without claiming their fair share in this common duty and privilege; the principle underlying the Apportionment Plan being that every

Churchman shall assume his proper proportion in this work which has been undertaken by direction of and in the name of the whole Church.

Yours very truly,

GEORGE C. THOMAS,
Treasurer.

ANGLICAN RELATIONS WITH THE ORTHODOX GREEK CHURCH IN NEW ZEALAND.

THE Bishop of Dunedin, as acting Primate, has informed the Greek Patriarch that many members of the Greek Church were resident in the parish of St. Matthew's, Dunedin, and for the past seven years had been ministered to by the parish clergy. No formal reply has as yet been received, but in February Father Athanasios Kantopoulos, chief priest of the Greek Orthodox Church residing in Melbourne, visited Dunedin. The following description of his visit is taken from the *New Zealand Guardian*:—

"The Victoria Chapel in St. Matthew's was placed at his disposal for the celebration of the Divine Liturgy. This chapel is so constructed that the Greek rite could be administered with every detail of ritual, which could not have been followed had the service been at the high altar. Fortunately, the construction of the chapel, and its position in relation to one of the vestries, and its relation to the rest of the church, enabled the Orthodox Greeks to have their Holy Eucharist in a building suited to all their requirements, as though it had been built for the purpose. It is further interesting to note that the position of the font enabled the Greek Baptism to be performed in accordance with strict rites requiring the godparents' oath to be taken outside the church door, which was done at the west door without any passers-by gazing on—the shrubs protecting the congregation. There were three Baptisms requiring trine immersion. Every worshipper present holds a lighted candle. A little water from the Jordan was poured into the font, and some left for use on future occasions. It is interesting to note that, as the children were one boy and two girls, they could not all be baptized in the one water. Such a Baptism would have created an affinity. So after the consecration of the water, some of the water was taken out and reserved for the Baptism of the girls, whilst more water was added to that in the font for the Baptism of the boy—the unconsecrated water being consecrated by contact with the consecrated. Then the children, after Baptism, were duly anointed with holy oil, which is the administration of the chrism, answering to our Confirmation. They received the Holy Communion on the next day, as the Orthodox Greeks administer to children as well as adults. The holy oil is consecrated in large quantities by a board of consecrators, consisting of the Patriarch of Constantinople and twelve Bishops, during Holy Week, and is then forwarded to the Greek Orthodox priests. The various children baptized by the Anglican clergy were accepted as validly baptized, and were given the chrism; whilst a youth baptized by a Roman priest was re-baptized, as the Greek Orthodox Church does not acknowledge the validity of Roman Catholic Baptism. . . . The celebration of the Divine Liturgy—that is, the Holy Communion—took one back to ancient times. On the first celebration the Chief Priest invited the vicar (the Rev. W. Curzon-Siggers) and the curate (the Rev. F. Tubman) to places at the altar, and on a subsequent date the Warden of Selwyn (the Rev. A. Nield) and the vicar were again so honored. They were thus present within the veiled enclosure during the consecration. The act of consecration is performed behind closed doors—the priest performing the act with the appointed office, whilst the people outside recite their own appointed suffrages, in which the *Kyrie Eleison* forms a chief part. In the mixing of the chalice hot water is poured cruciform-wise into the cup in which the wine has already been placed, and then, after prayers, a few drops more of the hot water are added. When both elements are consecrated, the priest receives in each kind. The people, after the opening of the doors, are, however, communicated in both kinds at once by means of a spoon, after the consecrated bread has been broken up into small pieces and placed into the chalice. The ritual throughout is very elaborate, and what is noted most is that at times and often the priest's office is one, whilst that recited by the people is another—both proceeding simultaneously, and without confusion. There can be no celebration according to the Greek Orthodox rite except the altar have upon it the Holy Cloth, which is blessed by the Patriarch; this the priest brought with him from the Melbourne Church, to which it belongs. On Thursday, February 12th, the Victoria Chapel was prepared for the Greek Orthodox celebration at 9 A. M.,

whilst the Anglican one was at 8 A. M.; thus the vicar celebrated on the Holy Cloth, and used the holy vessels of the Greek Church for the Anglican communicants. The service held by Father Athanasios was partly Greek and partly Arabic, the latter being the tongue of his congregation. A most interesting incident of the service was the way in which the fathers and mothers brought and placed their children at the priest's feet during the reading of a Gospel, so that they might touch his robes, reminding one of the Gospel story, and showing how conservative the Greek Church is. No picture or books could take one back to Christ's life so well as this ceremony. The Greek priest was in the sanctuary in his robes at the Anglican Sunday service. Thus in Dunedin was enacted that recognition of the oneness of the two Churches for which the Bishop of Dunedin has been seeking an official declaration. Daily celebrations were performed for the six days of the priest's visit, and all his people attended them. A celebration means about two hours' service, standing all the time. Perhaps Anglicans might learn something thence. Father Athanasios was taken in hand by the Patriarch Gerosmios, of Jerusalem, when only five years old, and from that time trained in his house for the priesthood. He is a priest of a family of priests of seven generations. His love of the Anglican Church is inherited from his life with the old Patriarch, who loved our Church."

THE CHURCHMANSHIP OF GEORGE WASHINGTON.

THE perennial revival of the question as to the religious affiliations of George Washington, makes it of especial timeliness to present the following abstract of the address by the Rev. C. Ellis Stevens, LL.D., D.C.L., rector of old Christ Church, Philadelphia—which church was attended by General Washington during his Philadelphia residence—delivered at the laying of the corner-stone of the Washington Memorial chapel at Valley Forge last week, on the occasion of the 125th anniversary of the evacuation of that historic camp:

It has been persistently queried, and of late newly asked, Was Washington a Christian? Amid varying definitions of varying religious bodies, the fair answer is that Washington, if entitled to his own interpretation, gave it by being a Churchman. However tolerant he might be, he himself lived and died a loyal member of the Church. He was neither ascetic, nor a saint. Quite the contrary, he was very human, and had to fight the Christian battle as really as any man ever did. He fought it as he did his other battles, with aim to win, and not all at once, but eventually, became victor over himself, as over cities. Steady purpose of self-discipline and noble aspiration marked his years from earliest to latest. Among the personages of history, few can better bear close scrutiny. But his Churchmanship is the true explanation of his Christianity. The very link that binds his blood to the mother land of our race, is a clergyman ancestor, the Rev. Lawrence Washington, a priest of the Church of England. The Virginia family gave their name to Washington parish, of which his own father was vestryman, and where he was baptized. Washington always recognized his Baptism as making him a "member"; and in that period when Confirmation was impossible because no Bishops were here to give it, considered himself like all other Colonial communicants, entitled to receive the Blessed Sacrament, as "ready and desirous." Bishop White recognized him in this, but wrote a letter many years after Washington's death which has unjustly but widely been taken to mean that the Father of his country was not a communicant—the sole cause for so misleading an impression being his not having received the sacred elements in churches under that prelate. Edward Everett, in the *Life of Washington*, says he was "an occasional partaker of the Communion." Washington's adopted son, G. W. Parke Custis, testifies that he was "a member in full communion of the Protestant Episcopal Church." Major Wm. Popham, President General of the Cincinnati, and others, personally witnessed his partaking the Communion "often" in St. Paul's chapel, New York; and he has testified to kneeling with him personally "at the Altar." He was a vestryman of two parishes, regularly attended the Church's worship, and professed faith by its Creed. As a result of the Church's framing, his character attested his Christianity.

NOT IN husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find this safe and blessed path.—F. B. MEYER.

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM.

THE CRAFT OF THE GIBEONITES.

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI., Summary. Text: Prov. II. 7. Scripture: Joshua IX. 3-23.

THE Children of Israel might have been spared defeat which they suffered in their first attack upon Ai if they had taken counsel of God, as we have seen. Yet stern as that punishment was, it seems to have been insufficient to impress upon them the necessity of always seeking His guidance. He stood ready to counsel and direct their every action as a nation, if only they would ask Him. To-day's lesson adds a sad chapter to their story, because it tells of another humiliation which came to them because of their failure to do that simple thing. Because "they asked not counsel at the mouth of the Lord" at this time, there followed them from this time on, a humiliating reminder of their disobedience in the Gibeonite "hewers of wood and drawers of water" for the services of the tabernacle which they took with them. It is an interesting story, told with all the vividness of description of an eye-witness, and not without its lessons for us. Its clearness cannot be increased by any paraphrase, but we may understand some parts of it better, perhaps, by a reference to the general commands under which the Israelites acted.

They had been commanded to kill or drive out all the inhabitants of the land, leaving not one soul alive (Ex. xxiii. 31-33). The command of God alone should have been a sufficient reason for them to have obeyed, knowing that it must be right because ordered by His wisdom; but they were not left blindly to obey, for Moses tells them very plainly the reason for this command (Deut. vii. 1-6), and we are not left without other hints which show clearly that the destruction that came upon the Canaanites was a divine judgment upon them for their abominations and sins, as we shall see. At any rate, the general order under which they acted required them to kill or drive out all the Canaanites. But the crafty scheme of the Gibeonites was successful in deceiving them, because by their deceit they all unconsciously made the Israelites believe that they came under another rule which insured them safety. For in contrast to the treatment commanded for the inhabitants of the cities of Canaan, was that ordered for "all the cities which are very far off from thee, which are not of the cities of these nations." To these they were expressly commanded to "proclaim peace," if they would receive it (Deut. xx. 10, 15). It is evident, therefore, that in their treatment of the Gibeonites, the Israelites were trying to follow out the general commands which had been given them for their guidance. Where they erred was in relying upon their own judgment when they were met by this embassy with their highly improbable tale. God had promised to be with Joshua in this conquest, and the only mistakes he made were made because, before Ai and here again, he did not consult the Lord (probably by the Urim and Thummim, Ex. xxviii. 30; Num. xxvii. 21).

Joshua, assured that the Lord was with him, was over-confident, and trusted too much in his own judgment. We see how easily he was deceived, for like all lies, there was enough of inconsistency in this tale which showed mouldy bread and new wine skins become rotten as proof of the same lapse of time, to have betrayed it to a cautious man. It is always easy to see mistakes after they are made, and we make far simpler mistakes of judgment when we fail to obey strictly the simple commands which God has given us concerning our duty to Him, pleading as an excuse our own judgment, which cannot see the need of Sacraments and prayer when we have the general Commandments to guide us. The most direct lesson which comes to us from this experience of Joshua is, that although we have general commandments which God has given us for our guidance, "we are not able to do these things of ourselves, nor to walk in the commandments of God, and to serve Him, without His special grace which we must learn at all times to call for by diligent prayer" (Catechism).

There are two questions suggested by this lesson which have troubled some people of little faith.

(1) It has been contended that the oath given by the Israelites need not have been kept, inasmuch as it was obtained by fraud. But there can be no doubt about the matter, for later God punished Saul very severely for breaking this very agreement (II. Sam. xxi. 1-9), and moreover we can see that they would have brought the name of the Lord into contempt among these heathen people if they had not had respect unto the oath which they had taken in His name. They took care, however, to see that the Gibeonites were placed in a position where they could not have any influence upon themselves in leading them into idolatry, which was the reason given for the command of destruction.

(2) A great agnostic, Robert Ingersoll, who used much wit and sarcasm and very little of real argument upon the religion of the Bible, assailed very bitterly the justice of the ordered extermination of the Canaanites. Yet while it is not for the minds of men to understand the methods of an omniscient God, we can see that there were many reasons for such a course. As to the chosen people, the reason is expressly given (Deut. vii. 1-6) that they must destroy these people lest they be led by them into the sin of idolatry with all the sinful abominations that went with it. We know from the sad pages of their history how prone they were to yield to that temptation, and had they been swallowed up by the Canaanites, the purpose of God in having chosen them would have been defeated, and the knowledge of the true and only living God would have been lost—for the time at least. This in itself is a sufficient reason, yet we are not without witness that this judgment came upon the Canaanites for their sins and abominations (Lev. xviii. 21; Deut. xii. 30). The call of God to forsake these had come to them in the Deluge and the destruction of Sodom and Gomorrah in their midst, as well as by the example of the patriarchs who had lived among them, but they had not heeded it. But even if this had not been a punishment justified by their conduct, no fault can be found with their removal by one who believes that this life is only a short preparation for an eternal life. There can be no real injustice which deals with this life alone, for the things which we, in our blindness, count as calamities, may be the very means of salvation.

If this story of the Gibeonites teaches us the first part of the text: "Be not wise in thine own eyes," the destruction of the people of Canaan warns us also to "Fear the Lord and depart from evil."

ST. PETER'S FIRST INTERVIEW WITH CHRIST.

Near Jordan's banks a lowly dwelling stood;
There sojourned He, Almighty and All Good,
Who, in the light unseen by mortal eye,
From all eternity had dwelt on high.
Thither two fishermen, with earnest mien
And eager steps to wend their way were seen;
Brothers they were who sought the Lord's abode;
With strong fraternal love their bosoms glowed,
And one had found the Christ, but could not rest
Until his brother, like himself, was blest:
Andrew without delay his brother sought
And found and hath with him rejoicing brought,
That Simon of his gladness may partake,
In knowing Him of whom the Prophets spake.

Now they have entered through the lowly door;
The Christ, the Son of God they stand before;
In Him they know that they the Christ have met;
His hidden Deity they know not yet.
His gracious welcome well rewards their quest;
They feel that in His Presence they are blest.
On Simon He a precious name bestows,
And coming years its import shall disclose:
Cephas, a stone, and first that name shall stand
Among the chosen Apostolic band.

Ye favored brothers, from that hallowed day,
What light unearthly shone upon your way!
And yet not all untinted with earthliness
Were the bright dreams that came, your souls to bless,
Simon and Andrew, when on all he spake
Ye mused beside the Galilean Lake.
Messiah's promised Kingdom rose to sight;
A monarch's crown and princely honors bright;
A King of David's line to rule the land;
Yourselves the princes at the King's Right Hand!
But little dreamed ye of the Cross of shame
Which to endure the Lord's Anointed came,
Or, that who nearest Him a place would gain
Must drink most deeply of His cup of pain;
Ye dreamed not of the Cross yourselves should bear,
Nor dreamed ye of the crowns yourselves shall wear,
Crowns that shall make earth's brightest visions dark
As morning sunlight dims the glow-worm's spark.

MARY ANN THOMSON.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE DEBATE ON THE NAME IN LONG ISLAND.

To the Editor of The Living Church:

IN YOUR valuable editorials you have recently given some attention to the late Convention of the Diocese of Long Island. It may perhaps interest your readers to know that the most telling argument against any change of title was made by the Rev. Dr. Bacchus. With his usual admirable force and eloquence, Dr. Bacchus made a strong point against offending the sensibilities of other Christian people. "American" would be offensive; so would "American Catholic"; so would any other name that an advocate of change might be bold enough to suggest. He apparently held that we possessed nothing much more genuine than everyone else possessed; and that it would therefore be untrue and presumptuous to assume a title that might suggest our American Catholic character and our Apostolic origin. Need I assure you that the Convention was simply carried away?

Now, this same line of argument has been used before; and in future it will doubtless prove a strong weapon in the hand of the adversary.

But, Mr. Editor, may not we, too, use the "weapon"? For I think our present title is (or ought to be) shockingly offensive to a large number of outside Christian people. Please take notice of the offense that is (or ought to be) distressing the vast hosts of Methodist Episcopalians, and the little body of Reformed Episcopalians because we insist upon calling ourselves "The Protestant Episcopal Church"! THE P. E. Church! Do we dare to claim that they are not as Protestant as we are? Such gross injustice, such a false implication we should remove at once by altering our offensive title! Surely now, you are not suggesting that we only—insignificant we—are *real* Episcopalians? That is "adding insult to injury," and is more offensive than ever. The twentieth century Church, unlike the Church of past ages, should make it her chief concern not to offend anyone who is liberal (?) enough to reject her Lord's teachings!

Allow me to suggest a title that would not offend outside Christian bodies: "The Unmethodical Unreformed Formalistic Protestant Episcopal Church." It is somewhat cumbersome, I admit; but for that reason it is all the more sectarian and all the less "presumptuous." It claims nought offensive to anybody outside this Church. Perhaps it might offend many within who would gladly die for the Church's honor; but they of course are of little account. We must think only of the "outsiders." Let not charity begin at home—keep it outside! Brooklyn, June 15, 1903.

H. B. GORGAS.

THE DEBATE IN CENTRAL PENNSYLVANIA.

To the Editor of The Living Church:

AT THE last Convention of our Diocese held at Carbondale (Central Pennsylvania), one of our clergy in a brief speech for not changing our present legal title, gave as a reason that others would, anyway, always call us Episcopal, and almost in the same breath, said, "The legal title of the Roman Church is not Catholic, but 'The Holy Roman,' yet they call themselves 'Catholic' and thousands call them 'Catholic.'"

This was an undeniable illustration of what our clergy and Church officials should do now. Call our Church "The American Church," keep doing it, print that name and keep printing it, and in a few years the great mass of people will take us, as they do now, at our own rating. Let all deep strong Churchmen act together and the battle will be won.

No one objects to the word American; a great many favor it, and the masses love it. Many of our societies for different objects within the Church have been known by this title for years; but press the word Catholic into the legal title of the Church, and, in my opinion, you will never get it changed.

Stroudsburg, Pa.,
June 15, 1903.

Very truly,
R. S. RADCLIFFE.

A SMALL CORRECTION.

To the Editor of The Living Church:

IT IS a matter of little importance, but in a recent article of correspondence you made me "hope that published correspondence touching the Name (of the Church) will not cease." I really wrote, or intended to express, a hope that it would now cease, and permit the heaven to work quietly.

My main purpose, however, was to object strongly to the testing of ecclesiastical questions by the count of uninformed voters. It is perfectly clear that, had any of the ornaments or ceremonies, say lights or vestments, now so current in the churches, been decided by the votes of diocesan conventions, the reply would have been "It is inexpedient to make any change at the present time."

J. B. CRAIGHEAD.

Nodena, Ark.

FISCAL PROVISIONS IN NEW ZEALAND.

To the Editor of The Living Church:

AFRIEND in New Zealand informs me that in the Diocese of Wellington, New Zealand, the Diocese is the creditor of the parishes, and the debtor to the clergy. The parishes pay the stipends of the clergy to a central fund, and the treasurer of the central fund pays the clergy. The Diocesan Synod regulates the stipend, and makes a grant in the case of poor parishes. There are two compulsory offertories in every parish during the year. This is the law of the Synod, and it is obeyed just as much as if it were the law of the land.

Brooklyn, June 18, 1903.

THOMAS P. HUGHES

OUR DUTY AMIDST PRESENT CONDITIONS.

WHAT I earnestly desire, my Reverend Brethren, for you and for myself, is that we may all, with a humble sense of our sinfulness and weakness, and with an entire dependence upon the merits of Christ's atoning Passion, and the help of the Holy Spirit, be found fighting manfully the good fight of the Faith, under Christ's banner, and against all who are His enemies or the enemies of His Holy Gospel.

And how shall we fight? One way is specially open to us as preachers of the Word. For it is by our preaching of that which we have received concerning Christ's Divine Person and His redeeming work, that we may bear our witness for our Lord. If Christ can be dishonored by false doctrine, He can also be glorified by the preaching of His true Gospel. And we must remember that we have been ordained, not merely to teach our people, not merely, by the offering of the Holy Eucharist, to plead, on their behalf and our own, the price of our redemption, but also in order that we may glorify Him who loved us and gave Himself for us.

In each sermon, then, that we preach, let us have a two-fold object before us. Let us seek by means of the words that we utter, however feeble they may be, not only to instruct our hearers in the truth, but also to glorify their Lord and ours. Thus to preach Christ may be as truly an act of worship as to sing His praises in the *Te Deum*. For if He hearkens, and hears our praises, and even our common conversation, will He not hearken, and will He not hear that which we say about Him from our hearts in His holy house? Let us then always preach about Him as in His Presence and for His glory, and (perhaps also we may add) as an act of reparation for the words of unbelief that have been uttered by others. But let us shun compromise. Let us preach, in its fullness, the truth as it is in Jesus—the full truth as to His eternal Godhead, and no less plainly the full truth as to that perfect manhood which He has forever taken into the unity of His Divine Person. Let us preach Him continually as the Eternal Son, who for our sakes became man, by taking to Himself a true body and a reasonable soul, who was conceived by the Power of the Holy Ghost in the womb of the Blessed Virgin Mary, and that without spot of sin; who offered Himself upon the Cross as a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; who suffered and was buried; who on the third day rose again in that true Body, which had been crucified, and which still bore the sacred scars of His Passion—in that true Body with which He ascended to the Father, and in which He shall come again, to judge all mankind in mercy and truth, and to receive His own people unto Himself, that where He is, there also they might be with Him forever.

In that Great Day may we, through His mercy and grace, have our place among His sheep, even among those who have heard His voice, who have followed Him, and unto whom He will give eternal life. In the meanwhile, as His servants, let us bear faithful witness to Him and to the truth of His everlasting Gospel—always in the power of that Holy Spirit whom He has sent unto us from the Father.—*The Bishop of Argyle and the Isles.*

"HAVING BOUGHT truth dear, we must not sell it cheap."
Roger Williams.

Literary

Exploration of Bible Lands During the Nineteenth Century. Edited by Herman V. Hilprecht. Philadelphia: A. J. Holman & Co. For Sale by The Young Churchman Co.

This handsome and well printed volume, put forth by Dr. Hilprecht, Professor of Assyriology and Scientific director of the Babylonian Expedition, University of Pennsylvania, will be found of fascinating interest to educated readers and Bible students, as well as to professed scholars, historians, archaeologists, philologists, and clergymen. The editor has wisely called to his aid some European scholars who have made special study and research in that portion of Oriental exploration of which they treat. The field is too wide for one man. The form of the treatment is popular and with the large wealth of illustrations and maps, the volume ought to find a very large circle of readers.

The aim of the writers, to quote Dr. Hilprecht, is "to bring the history of the gradual exploration of those distant Oriental countries, which formed the significant scene and background of God's dealings with Israel as a nation, more vividly before the educated classes of Christendom."

Thus our readers will judge of the atmosphere which pervades the book.

Dr. Hilprecht contributes the preface and the portion entitled "The Resurrection of Assyria and Babylonia," which covers the larger part of the book, viz., 577 pages. He treats the subject as a master, and describes the re-discovery of Nineveh and Babylon by means of the Exploration, excavation, and surveying carried on by the great men whom he names. The story of their journeyings and hardships and labors is very interesting reading. Dr. Benziger, formerly of the University of Berlin, writes about the work of exploration and its results in Palestine and in Jerusalem. The student of the Bible will find a good deal that is fresh and interesting in the section on topography and the geographical survey of the Holy Land and the Holy City.

Professor Steindorff of Leipzig treats of the history and results of the excavations in Egypt. The Delta, Pyramids of Memphis, the tombs of Kings and Cemeteries are some of the topics considered and illustrated. The story of *Al 'Armana* is told and also the finding of the important cuneiform tablets, now designated by the same name.

The section "Explorations in Arabia," is from the pen of Professor Fritz Hommel of Munich, who is known to English readers by his book *The Ancient Hebrew Tradition*. After detailing the history of Arabian explorations and the inscriptions, he discusses Arabia and the Old Testament. The last portion of the book is devoted to the consideration of the Hittites and their inscriptions. It is not so long ago that German and some English critics of the extreme school denied *in toto* the very existence of the Hittites. These were relegated to the domain of the myth, but excavation, tablets, inscriptions, etc., in the Orient, have in this as in very many other matters, corroborated the truth of Sacred Scripture. The pick and the shovel refuted the rash critic and the Hittite *did* live and act and move after all that the critic had said.

The indices—general and Scriptural, are a useful adjunct to this work.

We have laid before our readers simply a rough plan of this most interesting and enlightening book. To describe the book in detail is quite impossible in the space of a short review, so full are its pages of interesting facts and narratives well illustrated. To the clergy and educated laymen and women the book will be found of the keenest interest. The paper, type, and illustrations are on the same high plane as the literary work contained in the volume.

J. A. CARR.

The Art of Living Long. A new and improved English Version of the Treatise of the Celebrated Venetian Centenarian, Louis Cornaro, with Essays by Joseph Addison, Lord Bacon, and Sir William Temple. Milwaukee: William F. Butler. 1903. pp. 214. Price, \$1.00 and \$1.50.

This edition of a well known classic is adorned with the portrait of the charming old man whose autobiography is so interesting and instructive. It is a fine copy photographed from the painting by Tintoretto. The face is one of rare beauty. Similar portraits of Addison and Sir William Temple also embellish the work.

There have been at least thirty editions of *La Vita Sobria* published in England. This appears to be the first American edition. The publisher deserves all praise for the production of Cornaro's Treatise in such good form, accompanied by many valuable notes and much other subsidiary matter. We are given as full an account of his life as can be obtained. There is a doubt about the year of his birth. If born in 1464, which is the date approved by the best authorities, his life was prolonged into his hundred and third year, for he died April 26th, 1566. Inheriting a delicate constitution, he fur-

ther endangered his life by intemperate habits; and before his fortieth year had become a martyr to ill health and seemed destined to an early grave. At this point he rallied his moral energies, in the power of Divine grace, and effected a radical reformation of his conduct. He wisely counteracted his former vicious excesses by an opposite extreme of abstinence, recovered health and strength and, pursuing the course of orderly life and strict diet, became even stronger in his old age than he was in youth. At the ages respectively of eighty-three, eighty-six, ninety-one, and ninety-five he wrote the four parts of his famous treatise on "The Temperate Life, the Sure and Certain Method of Attaining a Long and Healthful Life."

This Treatise, short and simple, contains doctrine good for all days and all people, but especially for our own days and our own people.

Significant is the fact that old age which so often is regarded as a state melancholy, profitless, and undesirable, became to Cornaro a blissful period in which he experienced sweet contentment and happiness himself, was highly useful to both Church and State, gave delight to his friends, and by his example and the writing which enshrines it, bequeathed a blessing to posterity.

Significant also is the piety of this dear old man. Having based morality upon religion, he found therein the cure of sin, as well as the spur of virtue. Singularly beautiful is the description which he gives us of his prayers: "My voice—that which is wont to be the first thing in man to fail—is so strong and sonorous that, in consequence, I am obliged to sing aloud my morning and evening prayers, which I had formerly been accustomed to say in a low and hushed tone." Afterwards he adds: "I do firmly hope and certainly believe I shall enjoy an eternal life through the infinite goodness and mercy of the great God. I enjoy this earthly existence through the excellence of the orderly and temperate life, which is so pleasing to His majesty because it is full of virtue and the enemy of vice. At the same time I rejoice in the heavenly one, which God has given me now to enjoy in thought . . . and I hold that our departure from this world is not death, but merely a passage which the soul makes from this earthly life to the heavenly one, immortal and infinitely perfect—a belief which I am sure cannot but be the true one."

Cornaro's Treatise exemplifies the mighty truth that the cure of all ills, as the foundation of all happiness, is simply the true practice of the Christian Religion; a practice which swings on the hinge of temperance.

We earnestly join in his own wish, expressed in the end of his second discourse: "I most heartily desire that this be read by many, in order that it may prove useful to many."

The editor of this edition, who is also the publisher, is a Churchman well known in Milwaukee, having been engaged in musical work in the Church in this city for many years.

An English Garner. Critical Essays. With Introduction by Churton Collins. Price, \$1.25 net.

Social England. With Introduction. By Andrew Lang. New York: E. P. Dutton & Co. Price, \$1.25 net.

These two volumes, of the re-issue of Professor Arber's twelve-volume edition of English Literature and History, are worthy the notice of the passing crowd.

In the first place the matter is unique. The edition will tell you here almost anything you ask, especially in seventeenth century England. He will instruct you in other century idiom and spelling, will advise how to make leather, or inform you concerning dogs, or discourse to you concerning poets, their foibles and humors. In fact, here is a collection of what in our day would be newspaper articles, magazine articles, and articles which might appear in the big reviews. In those days no such means of access to the public was open to the scribbler, and if one would read the fifteenth century substitute for journalism, he will find it in the volumes of this *English Garner*.

The Siege of Youth. By Frances Charles, author of *In the Country God Forgot*. Illustrated by Harry E. Townsend. Boston: Little, Brown & Co. Price, \$1.50.

Some more or less epigrammatic conversation on art, less or more on journalism, much of human nature, go to make this second venture of Mr. Townsend a book of more than ordinary value. The author shows a strong conception of the elemental passions, for in these she reveals herself, and many passages in this novel of middle life in San Francisco are good enough to remember. The story is contemporaneous and the dialogue is extraordinarily good.

CREATION is not ended; it is going on all the time. Yesterday was a creative day, and so is to-day, and so to-morrow will be. The divine thought is still weaving out its beautiful garment on the roaring loom of time.—*Van Dyke*.

TO ACCEPT the inevitable; neither to struggle against it nor murmur at it, simply to bear it—this is the great lesson of life—above all to a woman. It may come late or early and the learning of it is sure to be hard; but she will never be a really happy woman until she has learned it.—*Dinah Mulock Craik*.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont",
"A Child of the Covenant," etc.

[Mr. Lindsay, of Scotch-Irish ancestry, some years after his marriage with Ellen Graeme, leaves his native land, where he is in disfavor, to begin life anew in Montreal, Canada. The investment of his wife's fortune proves successful, and wins him the reputation of a shrewd man of business, enabling the family to live in luxury for the time being. Douglas Lindsay, the only son, a young man of noble character, who is nearing his twenty-first birthday, wishes to study a profession, but is thwarted by his father, who, for the carrying out of certain plans of his own, compels Douglas to accept a bank clerkship until he comes of age. The young man unwillingly obeys, deeming the time of his release not far distant. Charlotte Lindsay, the little daughter of the household, is her father's idol. Her boon companion is her boy cousin, Neill Morgan, who, with his elder brother Guy, is visiting America for the first time, bringing a letter from their father, Lord Morgan, of Morgan Terrace, England, which tends to a reconciliation between the sometime estranged families, and leads to further scheming on the part of Mr. Lindsay. His double dealing results in suspicion of dishonesty falling upon the innocent young bank clerk, who receives a curt dismissal. The disgrace is so keenly felt that the Montreal home is broken up, and Mrs. Lindsay, accompanied by her two children, leaves for Virginia, where lives her brother, Donald Graeme. The subsequent disappearance of Mr. Lindsay from Montreal completes this change of family fortune, removing the scene of action to another part of the country.]

CHAPTER IV.

"SHENANDOAH—ELEANORA!"

IN THE Southland flows a river—an Indian christened stream—whose waters, as they wind around the mountain's base, gleam like the silver stars in the dark of the moon; and there is a legend which runs thus, so the natives say:

Long ago in the mystic ages, when the earth and the sea were still without form, God commanded a "gathering together" of the seas, and there were mighty convulsions of the earth which brought forth rugged mountains; and between the high mountains, where the seas swept from their beds, there lay a lovely valley, flaked with foam; and in time bright flowers bedecked the valley's bosom, and green trees shadowed it from the heat of the newly created sun; a dewy sweetness hung over the valley, making it—ah, so fair! In the twilight it slept at the foot of the purple mountains, and in its sleep, the valley smiled. It was then that the stars looked down from their places in the firmament—as lesser lights; and one bright star gazed long upon the sleeping valley; but his beams did not awaken her. Then suddenly the star fell from his place, which could nevermore be filled—nevermore! That was the first meteor of heaven whose light shot through space; for the star fell down, down, to the heart of the sleeping valley. And there the star died; for it could not live out of heaven; yet for love of the valley, the star had left its high place. And the heavens wept for days, and the lurid lightning gleamed fiercely upon the low-lying valley. But lo! when the storm clouds were broken, and the stars in heaven had ceased to weep, they looked down upon a beautiful river that flowed through the heart of the valley, reflecting in its rippling waters—not one star, but many. And for joy over the birth of the silver river, the stars sang together, and blending their voices with that of the river spoke ever of the lost star, that yet was not lost forever. And the Indians when they came to the river, and heard it singing, interpreted its heart language into one sweet word—"Shenandoah," the "Daughter of a Star." And throughout the ages of man's life shall this legend descend from one generation to another, and maidens shall sing as they float over the musical waters, the song of the Indians—

"Ah, Shenadoah!
Daughter of a Star."

Thus sang a maiden in reality one summer evening as she sat in a light skiff, floating softly with the current which in that place was not too swift for her skilled hands to row against when the hour of return should come. The river was not wide, and looking upward a little distance she could easily discern her brothers moving about the farmhouse, a low brown building on the summit of a steep hill, whose waterslope was green as emerald, and at that hour glittering with dew of the summer evening. It was Eleanora Lee's custom to spend this after-work hour upon the water, sometimes accompanied by one of her stalwart brothers, four in number; sometimes by her father;

but oftener alone, for she was fearless by nature, and loved an occasional hour of solitude. In the farmhouse she was a busy maiden from dawn to sunset, and it was a relief to spend an hour upon the water now and then when there were no young folks to entertain of an evening. She was of poetic temperament, held in check by the practical farm life. Unlike many farmhouses, there were plenty of books at the Lees', and the girl had early learned to turn to them for amusement in leisure moments. Eleanora had been to boarding school for several years past in the nearest town, which was six miles off; and had it not been for her love of books and of the river, she would have missed the young companions of her school life. The farm stretched to the water's edge, hence the ferry had been called from time immemorial by the family name; but the Ferry Inn was in charge of an old man by the name of White, assisted by the second of Mr. Lee's sons, Harry, a broad-shouldered young fellow of twenty, whose strong hand could guide the raft over the stormiest of waters. There were times in the year when the river at this point rose to a great height, lashing its banks in fury; but in the dry season, fording was customary among travellers in this section. Twice a day the heavy stage coach lumbered back and forth across the mountain, between the country town and the nearest railroad station on the farther side of the Blue Ridge; and each time, a change of horses was made at the Ferry, where the driver, as well as his steeds, took daily food and drink. It was usually long past the stage hour when Eleanora ran lightly down the beaten path to the boat-side where her own skiff, made and painted by boatman Harry, and christened "The Nora," was moored. Norton, the eldest son, was the farmer of the family; the younger boys still attended school, and were to go to college shortly; so Eleanora and Harry were thrown much upon each other's society, being congenial in point of age as in tastes.

As Eleanora drifted on, humming to herself the Indian river song, and noting how the stars appeared one by one overhead to be reflected in the shining water, her eyes rested upon a single dwelling on the mountain side: it was an old and time-worn building, half hidden by the forest trees, its front, where exposed to view, presenting the appearance of a battered castle, of an age seldom seen in this country and at this day. Her face grew thoughtful as she scanned the towers of Monteagle, where dwelt the hermit of the mountains, alone save for his dogs, of which he kept a blood-thirsty set for company and protection. There was a book in the farmhouse library which told the history of the place, for a century of years back the home of a renowned family; but reverses of fortune had at length caused Monteagle to fall into a neglected state, and the last owner had left the place in the hands of an agent while he went in search of a livelihood elsewhere. Only a person of means could keep up appearances in such a barren, out of the way spot, and yet there was a regret among the country folk when Monteagle passed into strange hands; for they are people who love traditions, the Valley folk; and they are clannish to the last degree. But Monteagle was sold for a mere song, and after awhile people forgot to inquire as to the purchaser, for so long the dwelling lay in disuse; and when an old man appeared at intervals, grim and silent and attended by his blood-hounds, but few questions were asked, and the hermit went his way unmolested and unknown save to a few. Of these few were the Lees, his nearest neighbors, and even they saw little of him; the river seemed a dividing line between him and the outside world.

Occasionally, the stage-driver left a letter for him at the Ferry, the foreign stamp causing no little speculation to Ferryman White, who, however, was not of the garrulous sort, and kept conjectures to himself. Once or twice that summer Eleanora had met the owner of Monteagle booted and spurred, as was his wont, and there was something in the quiet, deferential manner of the man which touched her, and made her think kindly of Donald Graeme. But Eleanora would have been kind to the veriest outcast, so tender was her womanly heart. Donald Graeme was no outcast, as we know, but a man of gentle blood and breeding, whom misfortune had rendered a recluse, and upon whom had fallen the reserve, the bitterness of enforced solitude.

He was an old man now, gaunt and thin, but still of erect carriage and kingly mien. As Eleanora mused in her silent fashion over this eccentric life so near them, yet so out of keeping with the hearty, homely ways of the countryside, her quick eyes caught the flutter of a child's dress among the trees surrounding Monteagle. She leaned forward slightly, intent upon scanning this new and unusual object in the forest, and saw

distinctly the figure of a little girl flitting here and there among the dark shadows; her white dress and long, light hair making her a conspicuous feature in the landscape. The surprise at this strange spectacle was increased by the sound of a deep, full voice, echoing down the mountain side the words, "Charlie, Charlie, where are you?"

"Here, Douglas!" answered a light, merry voice, followed by a ringing laughter, as the runaway emerged from the shadow of an oak. The young moon lighted up the woods, and Eleanora, realizing the approach of night, turned her boat against the stream, rowing with long, steady strokes homeward. She would like to have seen more of the newcomers, and carried with her the memory of Charlie's words, "I'm just waiting for the fairies to come, brother."

Eleanora found she had drifted farther than the usual distance, and beguiled the time wondering over the strange event, until suddenly she became aware of another boat coming to meet her, and recognized Harry's vigorous stroke.

"Eleanora!" sang out Harry's voice in signaling his sister, and she answered back—
"Shenandoah!"

"I began to fear you had lost your moorings, Nora," exclaimed the young man, as he turned around to accompany her home.

"No; I'm ready for a race, Hal—here goes!"

She had a slight start, and her skiff skimmed the water with astonishing lightness and rapidity; but gradually Harry's superior strength gained upon her, and they arrived almost together at the landing.

On the opposite bank stood Douglas Lindsay, watching the race, little Charlie beside him. Something in the sight made him feel boyish again—he wished the girl might win, so gallantly she pulled; and when the race was over and the rowers had climbed the hill to their happy home, he pictured the scene over in his mind.

"Charlie," he said gently, as they turned homeward, "I will make a boat and you must learn to row like that young woman yonder."

"I'm so glad, Douglas," said the child, clinging to his strong arm as they climbed the ascent.

"You must try not to be lonely, Charlie," continued the brother.

"Oh, I'm not lonely, Douglas—there are so many strange, queer places around—and there are the fairies, you know; but I'm a little afraid to go in the woods alone."

"It isn't safe, Charlie—there's a bear's den on top of the mountain, they tell me. Wait until I hunt the bears out before you go in search of the fairies."

They had reached the house by this time—what a solemn, haunted look it had! The towers dark, save in one wing where a light shone for the first time in many years.

The old Scotchman stood on the threshold, his favorite mastiff by his side.

"Down, Juno, down! Come in, children: it does me good to see you about the place. The night is chill, though, and your mother is anxious for your return."

"We were watching a boat race," said Douglas; and he narrated the scene in glowing terms. Mrs. Lindsay listened with a happier light in her sad eyes than they had known for months; and the cause of her happiness was that she had seen her son smile again that joyous smile of youth re-asserting its right after long subjection to despair.

Old Donald must needs tell them the legend of the river, and many other traditions, to which they listened with interest until Charlie's blue eyes closed in spite of herself, even as Uncle Donald was narrating the story of the eagle's nest, which more than a hundred years back had determined the site of the stone house, and given to it the name. The little maid slept with her mother in the upper room of the wing of the building aforementioned, while Douglas kept guard below them; and Donald Graeme retained his old quarters in the centre of the dwelling. Old and bare, poverty marked the castle, the owls blinking and uttering mournful cries in the forest trees around; but there was peace in the hearts of the sleepers at Montegale that summer night. And there were dreams to lighten a young man's slumbers—dreams of an unclouded future spent beside a star-lit stream, and a gentler than Undine for his first and only love—but such dreams must have their rude awakening with the morn.

(To be Continued.)

The Family Fireside

THE EVOLUTION OF A POEM.

DEAR BROTHER:—I have an idea for a poem, which I wish you would write out for me—The Seasons of the Kiss—four verses of course. Can you get into the spirit of it, if the idea is not your own? I wish you would try.
LURA.

DEAR SISTER:—I send you four verses—the best I can do—to please you, and have added four verses to give it a Christian joyful turn, and to please myself.
GEORGE.

DEAR PAPA:—I have received your poem, and because I could not help it, have made a French translation, some of it bad, some worse.
SEYMOUR.

THE SEASONS OF THE KISS.

I.

The sunshine falls and kisses the land,
The dewdrops kiss the flowers.
Two little children, hand in hand,
Kiss and kiss for hours.

II.

The summer of life comes on at last,
To manhood and womanhood grown
They stand at the altar, firm and fast,
And kisses of Love are sown.

III.

A mother bends o'er her sleeping boy
Her soul shines bright with peace;
And holy kisses, full of joy,
Rain down and never cease.

IV.

But years roll on, and winter's strife
Chilling with icy breath
Now gives the flowers, mother, wife,
The cold, cold kiss of Death.

POSTLUDE.

And is there no more? Does death end all?
No hope beyond the grave?
Is the body all, and nothing the soul,
Nor mind, nor heart so brave?

II.

Not for one moment. Those flowers in spring
Will burst into beauty and bloom,
They will rise from their grave—an undying thing,
And break the bonds of their tomb.

III.

In the last great day—the Day of the Lord,
That body so dead, too will rise
A spiritual body, with undying soul
To its heavenly home in the skies.

IV.

O dearest dead, we see thy white soul
Celestial in beauty and pride;
Thy journeys are ended, and reached is thy God;
"Not changed, but glorified."

GEO. W. WEST.

LES SAISONS DU BAISER.

Le soleil brille et baise la terre,
Une douce brise baise les fleurs,
Deux petits enfants, rien à faire,
Baisent et baisent pour heures.

L'été de la vie s'avance enfin
Homme et femme devenus
Ils restent par l'autel très sûrement
Et baisers d'amour repandus.

Une mère s'incline sur son dormant enfant,
Son âme brille clair avec paix
Comme nombreux baisers, purs et saints
Descendent et ne cessent jamais.

Les ans se passent—la lutte de l'hiver
Glacé avec vent du Nord
Donne à les fleurs; la mère; au dernier
Le froid—froid baiser de Mort.

G. SEYMOUR WEST.

ST. PETER IN PRISON.

I WOULD not want to go to prison with everybody, but I like to go with St. Peter and see what happened. You may go, too. You won't have to stay long. Rough place, in my opinion, with stone floor, and probably no floor at all. Just the dirt, in which St. Peter kneels, and here he says his prayers. Such a rough cushion saints in all ages have often knelt upon. The walls are of stone as rough as possible, damp, too; with plenty of rat-holes.

Look at the prisoner. Heavy-bearded and somewhat rough-featured, but he has eyes that light up wonderfully when his soul is fired; then his eyes let out the flame, and he is grand. His eyes, though, show no dazzle now. He is sleepy. He has said his prayers and he has a right to a deep slumber. You might wonder if he could sleep in such an ugly place, but he has that pillow of the righteous, a good conscience, and the peace of God is breathed upon him.

St. Peter is not alone though. What? Soldiers here, and is he going to sleep in such company? Yes, a brace of them. Another brace of the same kind of Roman manhood, you will find at the door. Two and two make four, or a quaternion. There are four of these devices to keep a man shut in. The watch will be changed once in three hours, and St. Peter will have a new set of bears, lions, tigers, whatever name you may be pleased to give these animals from that big Roman menagerie, the army. St. Peter is fast asleep in spite of their peculiarities, and the soldiers are asleep, and the whole prison is a kind of slumber-box. Hush! You want to ask questions, but hold! There is a light flashing in! A strong, bright ray from the lantern of the moon, sent pityingly through the window? Not that, for the light grows, lengthens, takes form, assumes a countenance—and lo, the Angel of the Lord! He bends over St. Peter, seizes him, lifts him, crying, "Arise up quickly!" St. Peter's chains drop from him like leaves from a twig when the autumn wind strikes it. Robe and sandals are quickly put on, and then begins a march of two. Ahead, like a pillar of flame strides the mighty angel. Behind him is a convict, hurriedly dressed, confused, shuffling quickly along. To right, to left, the iron doors fall back and soon the cold air of night is blowing upon the heated brow of a rescued convict. Free as the night wind!

What are some of the thoughts growing out of this lesson, like flowers growing out of a garden bed? Here is one: The teaching of the Scripture is very plain that there is another world, a better world, and a world always interested in this for the most desirable ends.

In many minds, there is a fog hovering over this subject. They will not flatly deny the existence of another world, and yet they drowsily talk about it. They shake their heads and mutter, "I suppose so, but I don't know—I can't say." The effect is that of denial. The result is not good. Sweep the clouds from the sky. Point it out. Bad men need to feel that there is a world above them, unlike them, and sometime will liberate those they try to hold in fetters. Good men are encouraged when they see a clear sky, and behold it starred with angels. For the sake of good men and good women that you hope your boys and girls will grow into, sweep the sky clear of clouds, and say, "Another world! God reigns! Believe it!"

Here is a second thought: Even good people sometimes do not sharply see that other world and its angelic resources. St. Peter himself for awhile thought his rescue was a dream. When he got to the house where his friends were praying for his liberation, it looked as if he might have a harder time getting among friends than he had in getting away from enemies. Good people need to have their ideas about Heaven and its angels of rescue quickened.

But one other thing we need to bring out: Because there is another world and angels of deliverance are among its citizens it does not follow that God always lets good people out of prison. St. John the Baptist died there. Whether in prison, though for a righteous cause, or out of it, God will enable a trusting heart both to meet and endure trials, to rejoice in His presence, and to rise into the sunshine of this belief also, that the body, the flesh, is not the real, permanent life of God's children. Men may shut the body into prison and even behead the body, just as they treated St. John the Baptist, but the real St. John is wholly beyond their reach, rejoicing in the spirit and safe in the hidings of the Almighty.

CHEERFULNESS is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

HOW TO RENEW OLD MATTINGS.

WHILE the bare stained floor looks so cool during the hot summer days, a floor covered with matting is really easier to keep clean; and a good, firmly woven matting will last as long as a good carpet, if carefully used. Few of us can discard our mattings when they have become faded and partly worn, and they can often be made to do duty for one more season by changing the breadths for the centre to the sides or by changing the breadths so the worn places will be covered with rugs.

The best way to cover the floor is to leave a bare surface of wood about one foot between baseboard and matting, as it is the corners and edges that retain most of the dust that collects in a room, and if painted some serviceable color, the wood can easily be wiped off with a damp cloth.

Fuller's earth made into a thin paste with cold water is excellent for removing grease spots; but it should be allowed to remain on several days before brushing off. The Fuller's earth is very cheap, and can be bought at any druggist's. When the surface becomes soiled, it can be washed with no fear of injuring the colors by using water in which a little salt has been dissolved, but it should be dried quickly with soft cloths in order that the moisture may not penetrate the matting.

Another method of cleaning mattings that are not soiled enough to need a good washing, is to rub some dampened corn meal over the surface, and when thoroughly dry, sweep it out with a stiff broom. A simple method of renovating an old matting that is very soiled yet otherwise in good condition, is to sweep it free of dust and then wash it on a dry, clean floor, using a strong pearline suds and soft cloths to do the cleaning with. Apply the warm suds to a section of the carpet to be cleansed, then wash this off quickly with clear water; and while it requires a strong worker to accomplish this successfully, the result will be found very satisfactory. The suds is excellent for cleaning willow or rattan chairs, but while soft cloths must be used for cleaning mattings, a stiff brush must be used for willow furniture.

M. A. H.

THE RIGHTS OF THE MOTHER IN GERMANY.

THE GERMAN people have the author of the "Bürgerliche Gesetzbuch" to thank for regulating the rights of the mother. Whereas formerly the law recognized only the father's sovereignty, now, under the head of parental rights, the duties and privileges of both father and mother are clearly defined. The parental right of the mother is, during marriage, the same as that of the father. If the father dies, the mother immediately takes his place. It is no longer required that she have a guardian for her children. The parental right of the mother ends if she marries again, though in that case she may be appointed the guardian of her children. In divorce the guilty party forfeits his or her parental rights. If both are at fault, the sons over six years of age are assigned to the father, the rest of the children to the mother. If the father becomes a criminal and is condemned to at least six months in prison, a guardian must be appointed for the children as long as the marriage holds, but if the marriage is annulled, the mother is given full parental rights, just as if the father were dead.—Translated from *Die Woche*, Berlin, in *Public Opinion*.

CARE OF THE EYES.

THE VERY BEST TONIC for the eyes is cold water. Few understand that the eyes may be kept bright and sparkling by dashing cold water into them night and morning. The effect is magical. Give the eye a bath once daily. Take a teacup of cold water, hold the cup close to the eye, and open and shut the eye in the water several times.

Sleep is a great beautifier of the eyes. If your eyes are tired and ache, rest them and sleep. When you have nothing to do, close your eyes and wet them also. If your eyes burn, lay on them a cold compress of water, and sleep. Nervous headache and pain in the eyes may be relieved by hot compresses applied to the forehead and eyes and the back of the neck. Follow this treatment by a half hour's rest or sleep.

Do not live in darkened rooms and expect your eyes to be strong. Looking much at the cheerful grate fire is injurious. When at work be sure you have a strong light from above and back of you, or from the left side. Do not read or work by a flickering, unsteady light. Eye strain is sure to result.

Do not read while travelling in cars or moving vehicles. Never read lying down, nor while convalescing from an illness.

Repose of the eye is frequently necessary by looking away from your work to a distant object, or shutting them for a moment. Do not work any longer than two hours at any one thing, less time if the eyes become tired and sight blurred. If the eyes are weak, do not work them by artificial light.—*Presbyterian Standard*.

LEARN TWO THINGS: Never to be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.

Church Calendar.



June 28—Third Sunday after Trinity.
 " 29—Monday. St. Peter, Apostle.
 July 1—Wednesday.
 " 3—Friday. Fast.
 " 5—Fourth Sunday after Trinity.
 " 10—Friday. Fast.
 " 12—Fifth Sunday after Trinity.
 " 17—Friday. Fast.
 " 19—Sixth Sunday after Trinity.
 " 24—Friday. Fast.
 " 25—St. James, Apostle.
 " 26—Seventh Sunday after Trinity.
 " 31—Friday. Fast.

Personal Mention.

THE REV. G. W. S. AYRES, Archdeacon of Buffalo, should, after July 1st, be addressed at 327 Hoyt St., Buffalo, N. Y.

THE REV. HARRY H. BOGERT has resigned the rectorship of Emmanuel Church, Corry, Pa.

THE address of BISHOP BROWN is changed from 1222 Scott St., Little Rock, Ark., to Brownella Cottage, Gallon, Ohio, until further notice.

THE address of the Rev. JAMES A. BROWN is changed from Hastings, Mich., to Murphysboro, Ill.

THE REV. ROBERT C. CASWALL has been appointed curate of Christ Church Cathedral, Lexington, Ky.

THE REV. GEORGE CLARKE FOX of Cambridge, Mass., has received a call to the rectorship of Calvary Church, Clifton, a suburb of Cincinnati, Ohio.

THE REV. GEORGE FORSEY has given notice to the vestry of St. Paul's parish, Muskegon, Mich., that he will resign the rectorship, Aug. 12, 1903.

THE REV. H. C. GOODMAN has declined the appointment to Leonia, Coatesville, and Ridgefield, N. J., and accepted missionary work in the Panhandle (Dio. of Dallas), Texas. Address, Clearendon, Texas.

THE REV. ANDREW J. GRAHAM may be addressed during July and August at St. Ann's Church, Kennebunkport, Maine.

THE REV. HARRY ST. CLAIR HATHAWAY of Cleveland, Ohio, has been called as associate rector to St. Thomas' Church, Brooklyn, N. Y., and has begun work there.

THE address of the Rev. FRED'K A. HEISLEY is Trinity Rectory, Rock Island, Ill.

THE REV. ALEXANDER C. HENSLEY, rector of St. John's Church, Versailles, Ky., has returned to his parish after a five months' stay in Europe.

THE address of the Rev. LUCIUS D. HOPKINS is changed from Waupaca, Wis., to 1702 N. 26th St., Omaha, Neb.

THE summer address of the Rev. HENRY N. HYDE, rector of Trinity Church, Syracuse, N. Y., will be, care Parr's Bank, Ltd., 4 Bartholomew Lane, London, E. C., England. Mr. Hyde will attend the lectures to the clergy at Cambridge University in July. During his absence the parish will be in care of the Rev. James A. Harold, M.D., of the Diocese of Washington.

THE address of the Rev. ALFRED EVAN JOHN-SON is 108 Doyle Ave., Providence, R. I.

THE REV. GEO. W. KNAPP, rector of St. Alban's Church, Chicago, sails from New York for Naples on July 4th, by the German Lloyd Steamship *Princess Irene*, for a three months' trip on the Continent, England and Scotland. The parish presented the rector with a purse to defray his expenses and give him a pleasant vacation.

THE REV. R. A. RODRICK has resigned the rectorship of St. Paul's Church, Camden, N. J., with a view to taking a prolonged rest on account of his health.

THE address of the Rev. ERNEST V. SHATLER, rector of Grace Church, Oak Park, Ill., will be in care Bank of Scotland, London, England, until Sept. 1st.

THE REV. JOS. BATTELL SHEPHERD was elected Secretary of the Diocese of Maine at

the Convention of May 12th. Address, St. Paul's Rectory, Portland, Me.

THE REV. WALTER L. SMITH of Jefferson has been appointed to take charge of the churches in Longview and nearby points. Address, Longview, Texas.

THE REV. ALONZO CUSHMAN STEWART, by appointment of the late Bishop of Newark, became priest in charge of St. Alban's Church, Newark. His present address is 239 South 8th Street, Newark, N. J.

THE REV. WILLIAM BREWSTER STOSKOPF has accepted an appointment as curate at Grace Church, Oak Park, Ill. Address accordingly.

THE address of the Rev. EDWIN L. TANNER is changed from Homer to Bainbridge, N. Y.

THE address of the Rev. BURR M. WEEDEN, rector of St. Luke's, San Francisco, will be Alexandria Bay, Thousand Islands, N. Y., from July 1st to Aug. 15th. Mr. Weedon will minister at the Church of St. Lawrence for six Sundays.

THE REV. WM. H. WILSON of Jackson, Tenn., has accepted an appointment to the charge of St. Paul's Church, Mason, Tenn., and entered upon his duties there on the first Sunday in June.

DEGREES CONFERRED.

ST. STEPHEN'S COLLEGE.—D.C.L. upon the Rev. GEORGE BAILEY HOPSON, D.D., Professor at that institution.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. W. S. SIMPSON-ATMORE.

SEABURY DIVINITY SCHOOL, Faribault, Minn.—D.D. upon the Rev. CHARLES H. LOCKWOOD, rector of St. John's Church, Helena, Ark.

FRANKLIN AND MARSHALL COLLEGE.—D.D. upon the Rev. WALTER RUSSELL BREED, rector of St. John's Church, Lancaster, Pa.

ORDINATIONS.

DEACONS.

CENTRAL PENNSYLVANIA.—On St. Barnabas' Day, at St. John's Church, York, by the Bishop of the Diocese, ROBERT FISHER GIBSON, formerly Mayor of York, Pa. He was a graduate of Yale in the class of '87, and afterward employed on the staff of the *New York World*. It was while preparing for Holy Orders, under the direction of the Rev. Chas. J. Wood at York, that he was elected Mayor of that city.

NEW JERSEY.—On Wednesday in Trinity week, in All Saints' Church, Lakewood, DAVID LOUIS SCHWARTZ and BRUCE VICTORY REDDISH, both graduates of the General Theological Seminary, were ordered deacons. Mr. Schwartz is the eldest son of the late rector of Lakewood, and his name-sake as well. The Rev. Robert M. Beach of the Trenton Associate Mission preached the sermon, and presented Mr. Reddish, and the rector of Lakewood presented Mr. Schwartz. Both of the candidates will serve their diaconate in the Associate Mission.

PITTSBURGH.—In St. Mark's Church, Pittsburgh, on the Second Sunday after Trinity, ALFRED IZON, of the class of '03 at Nashotah, by the Bishop of the Diocese. He will be assistant to the Rev. Dr. C. W. Tyler at Trinity Church, New Castle, Pa.

WESTERN NEW YORK. On Sunday, June 14, at St. Mary's-on-the-Hill, Buffalo, the Rt. Rev. Wm. D. Walker, D.D., ordained to the diaconate Messrs. J. A. MANGHAN, WAYNE ABBOTT, and HERBERT LOCKWOOD STODDARD. The rector, the Rev. E. G. Merrill, presented Messrs. Abbott and Stoddard, and the Rev. G. H. Gaviller, who also preached the sermon, presented Mr. Manghan.

PRIESTS.

CENTRAL NEW YORK.—On June 16, in the Church of the Saviour, Syracuse, Bishop Huntington ordained the Rev. J. HAMILTON STERLING to the Order of Priests. The Rev. W. Del. Wilson was the presenter and the Bishop preached. Mr. Sterling will take charge of Calvary Church, Homer.

OFFICIAL.

DIOCESE OF MILWAUKEE.

During the absence of Rev. Dr. Webb, President of the Standing Committee, through July and August, communications requiring attention should be addressed to the Secretary, Archdeacon E. P. WRIGHT, Milwaukee, Wis.

DIED.

BARTLE.—Entered into life eternal at Washington, N. J., on Friday, June 12th, 1903, ELMINA DE FOREST BARTLE, wife of John H. Bartle, formerly of New Milford, Pa., in the 76th year of her age.

MCCARTER.—At Salem, N. Y., on Tuesday afternoon, June 9th, 1903, GEORGE BETHUNE MCCARTER, one of the founders of St. Paul's parish, Salem, senior warden for many years, and always a generous contributor towards its support.

STERLING.—Passed away at his home, in 75th Street, New York City, on Tuesday morning, June 16th, 1903, RICHARD, son of the late Richard and Charlotte A. STERLING, in his 68th year.

STRICKLAND.—Entered into the rest of Paradise, on June 17, 1903, at Tuscaloosa, Ala., EUGENIA CHILDRESS, wife of Clayton STRICKLAND, aged 25 years.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

COMPLIMENTARY.

RETIREMENT OF PRESIDENT G. W. SMITH.

At a recent meeting of the members of the Faculty of Trinity College, the following minute was adopted, and it was voted that an engrossed copy, signed by the Professors and Instructors, should be presented to President Smith:

The Professors and Instructors of Trinity College have learned with great regret of the approaching retirement of President Smith. They desire to assure him of their profound esteem and of the sincere sorrow which they feel at the prospect of the severance of their mutual relations.

For twenty years President Smith has guided with dignity and impartiality the transactions of the Faculty and the internal administration of the College, a period within which great and important advances have been made in the extension of the course of study, and in the broadening and deepening of the methods of instruction.

In their personal relations to him they have always found him a true and sympathizing friend, who has appreciated their endeavors, respected their opinions, and extended to them his hearty support.

They wish at this time to express their acknowledgment of his unfailing kindness and consideration, and to assure him of their great respect.

They wish for him a speedy restoration to health, and many years in which he may serve, as he has done in the past, the best interests of both Church and country.

WANTED.

POSITIONS WANTED.

MATRON.—A clergyman wishes to recommend a lady as Matron in Boys' School. Churchwoman, thoroughly competent, experienced. Address, Rev. H. HORACE CLAPHAM, Trinity Rectory, Tacoma, Wash.

RECTOR of small Western parish desires position as assistant rector or rector of small Eastern parish. Moderate salary. Married. Address I., THE LIVING CHURCH Office, Milwaukee.

WANTED position by an experienced and competent Organist and Choirmaster on or before September. Either mixed or male choir. References, present rector and others if so desired. W. J. RAND, Housatonic, Mass.

CLERICAL SUMMER DUTY.

A PRIEST in beautiful summer resort near St. Paul, would like to exchange light duties with someone in or near Chicago—July or August. Address, B., LIVING CHURCH, Milwaukee.

A CLERGYMAN canonically connected with a Southern Diocese desires Sunday work in the North during the summer. Address VACATION, care THE LIVING CHURCH, Milwaukee.

WANTED—Clerical Supply for vacant parish in manufacturing town of Northern Michigan for months of July and August. Address, F. E., care THE LIVING CHURCH, Milwaukee.

SHOPPING.

MISS E. A. CUMMINS, 76 Third Place, Brooklyn, New York Shopping. No commission. References.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. **Miss A. G. BLOOMER**, 229 Railroad Ave., Mount Vernon, N. Y.

BUSINESS CARDS.

OSHUA BRIERLEY, Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

INFORMATION BUREAU

As there are frequent inquiries addressed to **THE LIVING CHURCH** with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, **THE LIVING CHURCH**, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence Invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): **THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.**

APPEAL.

The General Missionary to Deaf-Mutes in Western Dioceses, the Rev. J. H. Cloud, 2606 Virginia Ave., St. Louis, Mo., appeals for donations and offerings for travelling expenses.

FIVE PER CENT. INVESTMENT.

JULY 1ST being the time when most dividends on investments are paid, and when, consequently, many persons desire to make new investments, The Young Churchman Company beg to state that a few thousand dollars in their FIFTEEN YEAR GOLD BONDS, bearing interest at the rate of Five Per Cent., payable semi-annually, may still be obtained at par. The entire issue is \$35,000, of which two-thirds are already sold. Particulars, with copy of the Deed of Trust executed for the Bond Holders to the Wisconsin Fidelity Trust and Safe Deposit Co., sent on application to **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: Woman's Auxilliary, All Soul's Church, New York, \$43.50; Dr. A. M. Thomas, \$5; Foreign Committee, Woman's Auxilliary, Pennsylvania, \$10; Sam'l Mather, \$100; St. Paul's Church, Rochester, N. Y., \$42.17; A Member of the Woman's Auxilliary, \$1,000; Woman's Auxilliary, W. N. Y., \$50; Rev. George G. Merrill, \$10; St. Luke's Church, Rochester, N. Y., \$26.30; Trinity Church, Geneva, N. Y., \$50.

Contributions from givers in the United States, \$10,498.08. Contributions in the field from Chinese givers, \$6,454.95. Amount still needed to complete the fund, \$8,046.97.

G. F. S. A., CHICAGO.

The following sums have been received for "Summer Home Fund," Chicago Diocesan Branch:

Entertainment, Ascension Branch.....	\$20.00
Mr. John R. Walsh, Ascension Branch.....	50.00
Souvenir Spoon Fund.....	17.00
St. Margaret's Chapter, Cathedral Branch, Lenten Offering.....	22.80
St. Margaret's Chapter, Cathedral Branch, sale of lots at 10 cts.....	50.00
St. Andrew's Branch.....	25.00
St. Martin's Branch, Austin.....	25.00
St. Martin's Branch, Horarium.....	1.60
July Inst. Savings Bank.....	.78
St. Ann's, Humboldt Park.....	25.00
St. Ann's Humboldt Park, Horarium....	1.35
Christ Church, Winetka.....	10.00
St. Barnabas' Branch.....	25.00
Mrs. J. J. McCarthy.....	25.00
St. Timothy's Branch.....	25.00
St. Timothy's Branch, Horarium.....	2.40
Mrs. O. V. S. Ward of Grace Branch.....	5.00
Mr. William G. Hibbard, Grace Br.....	5.00
Proceeds of Supper, Grace Branch....	80.95
Miss Sally Forsyth, Grace Branch....	10.00
Miss Farnum, Grace Branch.....	5.00
St. Chrysostom's Branch.....	30.00
St. Mark's Branch, Chicago.....	25.00
St. James' Branch.....	35.00
Christ Church Branch, Horarium....	1.90
Trinity Branch.....	100.00
Dorothy Branch.....	25.00
Chicago Diocesan President.....	500.00
Amount previously acknowledged....	926.63

Total.....\$2,095.41

FANNY GROESBECK, Treasurer.

The Metropole, June 16th, 1903.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Life of Father Dolling. By Charles E. Osborne, vicar of Seghill, Northumberland.

Handbooks for the Clergy:

Authority in the Church. By Thomas B. Strong, D.D., Dean of Christ Church, Oxford. Price, 90 cents net.

The Blessed Life. Devotional Studies of the Beatitudes. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of *Anima Christi*, etc.

Reunion Essays. With an Appendix on the Non-Infallible Dogmatic Force of the Bull Apostolic Curia of Pope Leo XIII. in Condemnation of the Holy Orders of the Church of England. By Rev. W. R. Carson, Roman Catholic Priest, author of *An Eucharistic Eloquent*, *Sermons of Some Prerogatives of St. Peter*, etc. Price, \$2.50.

LOTHEROP PUBLISHING CO. Boston.

The Lions of the Lord. A Tale of the Old West. By Harry Leon Wilson, author of *The Spenders*. Illustrated by Rose Cecil O'Neill.

EVERYWHERE PUBLISHING CO. Brooklyn.

Fanny Crosby's Life-Story. By Herself. Price, \$1.00.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Anne Carmel. By Gwendolen Overton, author of *The Heritage of Unrest*. With illustrations by Arthur I. Keller. Price, \$1.50.

Six Lectures on Pastoral Theology, with an Appendix on *The Influence of Scientific Training on the Reception of Religious Truth.* By the Ven. James M. Wilson, D.D.,

vicar of Rochdale, and Archdeacon of Manchester. Price, \$1.50.

FLEMING H. REVELL CO. Chicago.

Lomai of Lenakel. A Hero of the New Hebrides. A fresh chapter in the Triumph of the Gospel. By Frank H. L. Paton, B.D., for six years resident Missionary on the West Coast of Tanna. Illustrated. Price, \$1.50 net.

Fire and Sword in Shansi. The Story of the Martyrdom of Foreigners and Chinese Christians. By E. H. Edwards, M.B., C.M. (Edin.), for twenty years Medical Missionary in China. With introductory Note by Alexander MacLaren, D.D., Litt.D., Manchester.

The Educational Conquest of the Far East. By Robert E. Lewis, M.A. Price, \$1.00 net.

PAMPHLETS.

Wisconsin Press Association. Fiftieth Annual Meeting.

The Duties of the Individual and the Government in the Combat of Tuberculosis. By S. A. Knopf, M.D., New York.

The Name of the Church. A Paper read before the Church Club of the Diocese of Connecticut, at New Haven, Tuesday, 26 May, '03. By Samuel Hart, D.D., D.C.L., Professor in the Berkeley Divinity School.

Cornell University. Eleventh Annual Report of President Schurman. 1902-1903. First Edition.

Ideals of Clerical Life. By the Rev. H. H. Gowen, F.R.G.S., rector of Trinity Parish, Seattle.

The Character of Washington. By Arthur W. Little, L.H.D., Chaplain of the Society of the Sons of the Revolution in the State of Illinois, Rector of St. Mark's Church, Evanston. An extempore Sermon preached before the Society on Washington's Birthday, 1903. The Young Churchman Co., publishers. Price, 15 cts.

WHAT IT SOUNDED LIKE.

AT THE FIRST organ recital on the new church organ, no one in the audience was more impressed and better pleased than Mary Jane, the servant, who had been employed about three weeks in the organist's family.

"So you liked the music, did you, Mary Jane?" said the organist the next morning, reports of her enthusiasm having reached his ears.

"Oh, it was just grand!" replied Mary Jane. "The grandest I ever heard."

"What did you like best?" asked the organist, moved by this glowing eulogy.

"Oh, I don't know that," said Mary Jane. "But there was one place where you came down with both hands and feet at the same time; that was about the best. It sounded like the steam-roller coming down the street."—*The Lutheran.*

LET US DO the most we can to make home a place where the children shall grow helpful, natural, happier, toward the noblest manhood and womanhood. Let us remember that it is the little things that make up the atmosphere. The kind word to the child, the little fault finding, the little nagging—it is just these little tiny things that make the comfort or the discomfort of the home.—*Diocese of Tennessee.*

THE LATE Bishop Bloomfield used to tell a story of his having been once, late in life, at the University Church at Cambridge, and of having seen a verger there whom he remembered when he himself was an undergraduate. The Bishop said he was glad to see him looking so well at such a great age. "Oh, yes, my lord," said the man, "I have much to be grateful for—I have heard every sermon that has been preached in this church for fifty years, and, thank God, I am a Christian still."

The Church at Work

CHURCH CONGRESS.

THE NEXT MEETING of the Church Congress will be held at Pittsburgh, the first week in November. The following topics will be discussed. The list of writers and speakers is still incomplete, but the following have accepted appointments:

The Bishop of Western Massachusetts will make the address at the opening service.

Topic I.—*Christian Marriage and Divorce.* Bishop Doane, Mr. Henry A. Fuller, Rev. H. P. Nichols, Mr. Silas McBee.

Topic II.—*The Training of the Clergy.* Rev. Chas. D. Williams, D.D., Rev. Alford A. Butler, D.D., Bishop Potter, and Dr. J. H. Canfield.

Topic III.—*The Limitations of Industrial Liberty.* Rev. J. B. Thomas, Ph.D., Rev. W. D. Maxon, D.D., Rev. Dr. Rainsford, and Rev. R. L. Paddock.

Topic IV.—*The Evidential Value of Christian Experience.* Rev. W. R. Breck, D.D., Rev. Frederic Palmer, Rev. Charles L. Slattery, and Mr. George Zabriskie.

Topic V.—*The Miraculous Element in Christianity.* Rev. Dr. Worcester, Rev. Prof. Roper, Rev. Dr. McConnell, and Rev. Prof. Webb.

Topic VI.—*Is it Desirable to Change the Name of this Church?* Rev. Dr. Grammer and Dean Hart.

Topic VII.—*"The Life of the World to Come."* Bishop Vincent, Rev. Pascal Harrower, Rev. Edw. W. Osborne, and Rev. H. B. Washburn.

C. B. S. MEETING.

THE ANNUAL MEETING of the Confraternity of the Blessed Sacrament was held on the octave of Corpus Christi in the Church of the Holy Cross, Jersey City. A meeting of the Council was held early in the morning and was followed by a solemn Eucharist. The Rev. Charles Mercer Hall of Holy Cross Church, Kingston, N. Y., was celebrant; the Rev. Augustine Elmendorf of Holy Cross Church, Jersey City, deacon; the Rev. G. W. Lincoln of St. John's Church, Newark, sub-deacon; the Rev. R. R. Upjohn master of ceremonies; the Rev. J. G. Ewens thurifer; and the Rev. G. W. Atkinson crucifer. The service used was the *Missa de Angelis*, sung by six men's voices. In place of a sermon, the letter printed elsewhere in this issue, from the Superior-General of the Confraternity, the Bishop of Fond du Lac, was read by the Secretary-General, the Rev. E. B. Taylor of Westminster, Maryland.

At the business session the Rev. Dr. Frank M. Clendenin was invited to the chair in the absence of the Superior-General. The Secretary General read a report of the work of the year, stating that the enrollment in the Confraternity is now 369, a gain of 12 for the year. There are 39 wards in various parishes. The officers were reelected, as were the members of the Council, with but two exceptions. The Rev. E. B. Taylor, Secretary-General, read a paper on "The Restoration of the Eucharist in the Hearts of the Children of God."

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Gift to the Bishop Anniston to be See City.

THE CONGREGATIONS of Grace Church and St. Michael and All Angels Church, Anniston, have united in presenting Bishop Beckwith an exceedingly handsome episcopal ring. It is of massive gold, set with an amethyst of unusual depth and richness of color, on which

is engraved the family coat-of-arms, surmounted by the Bishop's mitre. On either side the ring is heavily chased and engraved with a cross and the Bishop's staff. It is a beautiful specimen of the goldsmith's art, and the lapidary's skill, and was made by Wendell & Co. of Chicago.

BISHOP BECKWITH expects to make Anniston his permanent home, much to the delight of the Church people there, and of the citizens generally.

DURING the Council year just ended (May 1, 1902, to May 1, 1903) the Diocese contributed to the Theological Department of the University of the South, \$1,091.35, being the largest amount ever given to the University by any Diocese in one year since the Theological Department was opened—in 1878. Alabama is thus making amends in part for its remissness in the past.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

New Rectory at Springfield Centre · Troy Archdeaconry.

THE NEWLY COMPLETED rectory of St. Mary's Church, Springfield Centre (Rev. W. A. Masker, Jr., rector), was blessed by the Bishop on May 26th. The clergy, choir, and congregation proceeded from church to rectory for the dedication office, and afterward returned to the church, where the Bishop confirmed a class. This rectory completes a group of improvements to the church fabric which have been in process of consummation



ST. MARY' CHURCH.
SPRINGFIELD CENTRE, N. Y.

for some years. The first services of the Church were held some thirty years ago, and under the fostering care of the successive rectors of St. Paul's, East Springfield, a mission was formed which has since grown into St. Mary's parish. A church was erected in 1889 on land given by Mr. E. N. Catlin. The parish organization was effected in 1898, and the Rev. H. L. Everest became the first rector. Since then expansion has been rapid. Additional ground was purchased, and several organizations for the parish and the community at large were formed, including a general club and club house. The present rector entered upon his charge in June 1901, and at Christmas of the same year the mort-

gage of \$2,500 on the purchased land was cancelled and ground had been broken for a rectory, the latter the gift of Mr. Leslie Pell Clarke, warden of the parish. A tablet on the wall bears the following inscription:



RECTORY, ST. MARY'S CHURCH,
SPRINGFIELD CENTRE, N. Y.

"This house is erected to the Glory of God and in loving memory of Anna Pell, a firm friend of this parish, daughter of George and Ann Low Clarke. Born in Cooperstown, Dec. 5th, 1817. Married from Hyde Hall, May 15th, 1834, to Duncan C. Pell of New York. Died in Orlando, Florida, March 31st, 1899. *Requiescat in pace.*" This is the rectory that has just been opened. During the past year the church building was also moved and placed on a new foundation, the interior much improved, and a choir room made in the basement. A vested choir of girls, boys, and men was introduced last Thanksgiving Day. The cost of the buildings, including the club house of the organizations effected by the parish for the whole community, as well as all removals and alterations, has been the gift of Mr. and Mrs. Pell Clarke, to whom the parish is indebted for a continued and extended list of loyal services.

THE SUMMER MEETING of the Archdeaconry of Troy was held on Monday and Tuesday, June 15 and 16, in St. John's Church, Essex (the Rev. Hobart B. Whitney, rector). On Monday evening the little church was filled to the doors. The Archdeacon made a short address upon the Missionary Work of the Archdeaconry. The Bishop of Michigan City followed in a strong address upon the subject of General Missions. On Tuesday the clergy were driven by the beautiful lake road to Willsboro, where there was a second celebration in the beautiful new Church of St. Mary, consecrated last week by Bishop White, acting for the Bishop of Albany. The Rev. Calbraith B. Perry of Cambridge, N. Y., was the preacher. His subject was The Catholic Position of the Church. The sermon was a strong one and was well received. Bishop White was the celebrant at this service. On the return of the clergy to Essex, a delightful luncheon was served in the Ross mansion, one of the historical houses of the Champlain Valley. The clergy will not forget very soon this delightful entertainment by their hostess, Mrs. Ross and Mrs. Fairbanks. At 2:30 the essay was read by the Rev. George Lynde Richardson of Glens Falls, on The Growth of the Church. The paper was an able exposition of the strength of the Church to-day. The Archdeacon, Dr. Carey was, throughout, at his best and made the clergy his debtor by his many thoughtful things done in their behalf.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Convocation—Church Consecrated at Waynesville.

THE CONVOCATION assembled in Grace Church, Waynesville, June 10th. At the opening Eucharist, the Rev. H. H. Phelps was preacher. In the Bishop's address after organization, he spoke encouragingly of the growth of the Church in the jurisdiction, and dwelt on the great opportunities for growth in the future. He urged laymen to be more earnest in attention to work in the Sunday School, and urged the clergy to organize branches of the Woman's Auxiliary in their parishes and missions. He spoke of the good work done by St. Mary's School, Raleigh, and by the Thompson Orphanage at Charlotte. He regretted the loss to North Carolina of the Rev. Dr. Bratton, Principal of St. Mary's School, Raleigh, by his election to the Bishopric of Mississippi. He said that the missions connected with Morganton, Waynesville, and Lincolnton are now well attended to by an adequate force of clergy. The number of communicants had reached and passed two thousand.

At an evening service there were addresses by the Rev. W. R. Savage, missionary at Blowing Rock, and the Rev. John C. Roper, D.D., Professor of Dogmatic Theology at the General Theological Seminary. Dr. Roper traced the characteristics of the Church's missionary work in the different epochs of her existence, and showed how often it had happened that the most earnest missionary efforts received no crown of success for many years. He drew the lesson of patient endurance.

Next day the Convocation attended the consecration of St. Michael's (colored) Church. Professor Roper again preached the sermon. An address to the Woman's Auxiliary was given in the afternoon by Miss Julia C. Emery, which was also listened to with interest by the members of the Convocation. In the evening there was a service for children.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

A Large Bequest.

THE WILL of the late Mrs. Amy J. Perkins of Utica has been admitted to probate. By it \$2,000 are left to Grace Church, Utica, and \$1,000 each to St. Luke's Hospital and the House of the Good Shepherd, Utica, and these two last named institutions are made residuary legatees. The principal bequest is "To the Episcopal Diocese of Central New York," the stone residence, 796 Genesee St., in the town of New Hartford, together with such furniture, pictures and books as it contains, which are not otherwise disposed of. The house is to be used as the Bishop's residence. Such land as remains unsold in the block bounded easterly by Perkins Ave., northwesterly by the West Shore Railroad Company and southerly by Seward Avenue, also goes to the Diocese, to be held as an investment.

The Diocese does not own an Episcopal residence at present, and the above property, valued at not less than \$25,000, is well adapted for the purpose.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Assignment of Deacons—Anniversary at St. Andrew's—Clerical Vacations—Summer Home for G.F.S.

THE OTHER three deacons ordained by Bishop Anderson on St. Barnabas' Day have now been assigned by him as follows: Dr. Dienst to St. John's, Naperville, a western suburb, recently vacated by the Rev. J. H. Dennis; Rev. D. Le Baron Goodwin to the

Advent, Maplewood and St. Timothy's in the northwestern part of the city; Rev. J. H. Johnstone to St. Ambrose, Chicago Heights, and St. Clement's, Harvey.

BISHOP ANDERSON's little son, after a long and trying illness, is at length convalescent; and the family will soon be able to leave for a summer cottage in the north, not far from Lake Superior.

ON THE 18th the Church of Our Saviour (Rev. J. H. Edwards, rector), paid off \$1,000 of its mortgage debt.

REMARKABLE GROWTH, considering its somewhat settled situation, is observed in the old parish of St. Andrew's, third in order of creation in Chicago; which on the evening of Whitsunday celebrated in an unique way its 37th anniversary. The rector, the Rev. W. C. De Witt, gave an historical resumé of the life of the two old parishes of the Atonement and St. John's, from a union of which arose the present St. Andrew's. The second address, by Mr. W. Morley, gave the story from 1868; the third, by Mr. W. J. Collins, referred to the period between 1883 and '89; the fourth, by Mr. Sydney E. Collins, covered his ten years' experience as Sunday School Superintendent; while in conclusion, Mr. Frank B. Eells took stock of the very recent past, surveyed the present, and drew a mental picture of the coming year. All present enjoyed this interesting recital of the life of a parish which will, this year, have completed a quarter century of life under its present title; a year, too, in which it can be said that most of its organizations have within a twelve-month, doubled their effectiveness.

THE ANNUAL summer exodus is well advanced. The Rev. T. A. Snively of St. Chrysostom's, who has been far from well, is taking a brief vacation. The Rev. E. V. Shayler sails from New York on the 27th. The Rev. Luther Pardee leaves this week for his usual camping ground on Rowe Island, in the Lizards Group, within three miles of the north shore of Lake Superior; he is accompanied by the Rev. Dr. Robinson of Racine, and Rev. C. A. Holbrook of Aurora. A curious fact in connection with this secluded island, which is named after the Bishop of Alaska, who led the clerical pioneers to it, is that most of the priests elected from Chicago within the semi-decade to the episcopate were, previous to their respective elections, campers on Rowe Island. The Rev. Dr. F. J. Hall is in his cottage at Onekama, Mich.

THE PLAN proposed some time since to erect a summer home for the use of the G. F. S. is already going into immediate practical effect. The scheme was made feasible by the promise of the earnest-minded President of the diocesan chapters to give \$500, if the individual members would raise a like sum. This condition has been fully met. A lot has been purchased in a picturesque locality at a hamlet called Glen, 8 miles from South Haven; and the building is in course of erection under the immediate supervision of Mrs. Rudolph Williams, the Society's Chicago Secretary. Recreation grounds are also being provided. And so kindly have friends contributed to the advancement of the project that it is now expected to open the Home as a summer resort, modestly furnished on or about August 1st, with accommodation for at least twenty-five girls. Thus, with little noise, will be started the second of the Church's Summer Homes, that for the children of St. Mary's Orphanage at Kenosha having been the first.

THE REV. DR. FAWCETT is at Peoria this week to address the Men's Club of the church in that city. His acceptance of his election to Quincy is still deferred.

THE PARISH PAPER of All Saints', Ravenswood, mentions that four members of the

vestry are helpers in the Sunday School, and two are interested in Brotherhood work. This will in part account for the activity of the parish.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Future of the Cathedral.

ON THURSDAY evening, the Bishop, Dean Hart, the officers and vestrymen of St. John's Cathedral, Denver, met with the members of the Cathedral parish in Grace Methodist church, to consider matters pertaining to the rebuilding of the Cathedral, which was destroyed by fire on May 15. The chief point discussed was whether the new Cathedral should be rebuilt upon the old site, or upon lots owned by the Diocese on Clarkson Ave. There were between three and four hundred interested people present, and by an informal vote the sentiment seemed to favor building the new Cathedral opposite Wolfe Hall on Clarkson Street. The matter was placed in the hands of a committee, consisting of the following: The Bishop of Colorado, the Very Rev. H. Martyn Hart, D.D., Judge Hallett, Judge Le Fevre, Messrs. D. Rubidge, George Berger, John Walker, C. B. Kountze, J. A. Thatcher, S. F. Rathoon, G. Knifton, J. G. Stearns, C. D. Cobb, T. Standard, E. Le Neve Foster, and W. B. Harrison. Dean Hart presided and Bishop Olmsted made the address of the evening. The meeting was very enthusiastic and harmonious and the result was, that all concerned decided to wait until the committee was ready to report. Another meeting will be called at an early date to take definite action upon the report.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

A Correction—Westport—Resignation of President Smith.

THERE is an error in the statement of amount appropriated for Diocesan Missions, at the late Convention. The sum was \$12,000—not \$2,000. Also, the amount of the gift to the Rev. Herbert L. Mitchell, rector of Saybrook, for his California trip was \$75—and not \$25.

THE 40TH ANNIVERSARY of the consecration of the Memorial Church of the Holy Trinity, Westport, will be kept with an appropriate function on the morning of the 30th inst.

THE REV. GEORGE WILLIAMSON SMITH, D.D., LL.D., President of Trinity College, has felt it necessary to resign that office, which he has held for more than twenty years past, by reason of ill health. Dr. Smith is a graduate of Hobart College, from which he received successively the degrees of B.A., M.A., and D.D., while he has also received the latter degree both from Yale and from Columbia, and that of LL.D. from Trinity and from Williams College. He was ordained by the late Bishop Whittingham of Maryland as deacon in 1860 and as priest in 1864. He was chaplain in the United States Navy during his early ministry, and was rector afterward of Grace Church, Jamaica, L. I., and then of the Redeemer, Brooklyn, retiring from the latter in 1883 to accept the presidency of Trinity College.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Gifts at Terrell—The Cathedral—Missionary.

A VESTED CHOIR of mixed voices has been formed at St. Peter's Church, McKinney (Rev. J. O. Miller, rector), and is doing efficient work. The choir numbers twenty, besides a crucifer. Members of the parish have lately presented as memorials for the altar a brass cross and two brass vases.

THE ALTAR at the Good Shepherd, Terrell (Rev. C. H. Kues, rector), has lately been

greatly beautified by the addition of a number of very handsome brasses, presented as thank offerings, gifts and memorials. A pair of eucharistic candlesticks were presented first, and afterwards, a pair of candelabra for vesper lights. Later, an altar desk and Prayer Book were given.

ACTIVE EFFORTS are going on in the Cathedral, Dallas, to secure the new building for St. Matthew's Home for Children. This important charity was begun in a small way three or four years ago. For the past two years the building has been overcrowded and the work has attracted the interest and sympathy of the public at large. It is intended that the new building shall cost \$7,000, of which \$4,000 are now in bank. Dean Stuck and his flock are trying to secure the balance, so that the building may be completed by the fall.

THE DEAN and his vested choir of 42 men and boys have just returned from their annual camp. This year they went for a week's encampment on the banks of the Bosque River in Bosque county, where large opportunities were offered, and were well used, for an enjoyable outing.

THE CLERICUS had their regular meeting at the Clergy House, Dallas, June 15. The most important business being the preparation of a circular letter to be sent out to the clergy in the Diocese, regarding the apportionment. The Bishop recently sent to the clergy an earnest appeal to raise our part, and the Clericus now sends out their letter on the same subject to support and emphasize, if possible, the Bishop's words.

IN COMPLIANCE with a resolution passed at the Council in May, the Board of Missions has adopted measures to secure an additional thousand dollars for another priest to be sent to neglected missions or places in the Diocese.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Tm.

Convocation—Woman's Auxiliary.

THE CONVOCATION was held in St. Paul's Church, Duluth, June 17th and 18th. The Bishop has appointed as the Standing Committee, the Rev. Dr. Ryan, Rev. Frank C. Coolbaugh, Dr. J. E. Bowers, and Mr. F. W. Paine. He appointed as Chancellor, the Hon. Page Morris, U. S. District Judge of Minnesota. The Rev. J. A. Gilfillan and Mr. H. F. Green were chosen delegates to the Missionary Council, and other officers were generally reelected. The reports presented to the Convocation showed a steady increase in its aggressive missionary work, and a satisfactory condition of finance.

At a missionary meeting held on the evening of the first day of the session, interesting addresses were delivered by the Rev. George Smith and Rev. G. S. Renison. Mr. Smith is a pure blood Ojibway Indian, in charge of the missionary work at Pine Point on the White Earth Reservation. His address was delivered in his native tongue, and was interpreted by his brother, the Rev. Fred. Smith of White Earth. He spoke of the Christian missions among the Ojibways, and made an earnest appeal in behalf of those who are still heathen among his people. Mr. Renison, who has spent a year or two as a missionary among the Indians of Hudson Bay territory, described the features of that work, and told of the wonderful results that had been achieved by the earnest efforts of the C. M. S. of England.

On Thursday morning the annual meeting of the Woman's Auxiliary was opened with a celebration of the Holy Communion, and sermon by the Bishop. At the business meeting which followed, the reports showed an increase in membership and in offerings over those of last year. Especially has the Branch of "Little Helpers" grown and flour-

ished. In the afternoon, after the President's address, reports of the standing committees were read, and plans of work discussed. Mrs. Hammond read an interesting paper on the Work of the Church among the negroes of America; Sister Ellen gave an address upon "Trained Workers for the Church"; and Mrs. Morrison gave a description of the Indian Convocation she had attended the previous week.

On the evening of June 18th, service was held at St. Paul's Church, Duluth, when the Bishop made an address to the nurses of St. Luke's Hospital, and conferred diplomas upon five graduates of the training school connected with that institution.

After the service a reception was given at the episcopal residence, by Bishop and Mrs. Morrison to the members of the Convocation, and of the Woman's Auxiliary, the managers, physicians, and nurses of St. Luke's Hospital, the choir of St. Paul's Church, and many other friends.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Gleanings from the Bishop's Address.

THE FOLLOWING facts are gleaned from the Bishop's annual report to his Diocese covering a little more than eight months: Churches are building at Washington, Neodesha, and Ft. Scott; another was purchased from the Protestant Methodists at Kansas City, Kansas, and another has been furnished in East Topeka. Grace Cathedral has paid its debt of \$4,000. Four students of the Kansas Theological School were ordained to the diaconate and two deacons advanced to the priesthood. There are six candidates for Holy Orders, and 25 lay readers licensed. The Bishop baptized 30, confirmed 364, consecrated 2 churches, preached 70 sermons, and made 45 addresses. He reports the past year of the College of the Sisters of Bethany (the girls' school) the best in his episcopate. Also that Christ's Hospital furnished 13,168 days of care, and of these 4,706 were given in charity to the sick poor.

A PLAN was accepted by the Convention by which the assessment for the support of the Diocese was capitalized to an amount for the endowment of the episcopate. Each parish gives a note with interest at 5 per cent. The payment of the face value of the note will be in lieu of any further assessment on that parish.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Church Consecrated at Ashland—Improvements at Winchester—Warsaw—Newport—Notes.

CALVARY CHURCH, Ashland (Rev. Wm. M. Washington, priest in charge), was consecrated June 10 by the Bishop of Lexington, assisted by the pastor and seven others of the clergy. The sermon was preached by the Rev. Jno. Hewitt, St. Paul's Church, Columbus, Ohio. The former building was destroyed by fire July 11, 1898; corner stone of new church laid July 21, 1899; first service held Jan. 7, 1900.

THE REV. G. E. HANCOCK has returned to his school and mission at Corbin, after treatment in the Good Samaritan Hospital in Lexington. He is in better health than for years.

THE REV. EMMET ABRAHAM, one of our deacons, who is taking the regular theological course at Gambier in preparation for the priesthood, so interested some of the college students in our Mountain Missionary School work, that they filled a mite-chest with pennies till \$10 was sent on to the Bishop for a scholarship.

THE GOOD NEWS comes from Ashland that the debt on their new church has been paid.

THE ANNOUNCEMENT is made from Beattyville that a long-standing suit, involving our

property there, has been settled favorably to the Church.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Service at St. Martin's.

IN REPORTING the special service on the octave of Corpus Christi at St. Martin's Church, Brooklyn, the *Standard Union* of that city observes: "It is safe to add that no American Catholic church in Greater New York renders more beautiful services than St. Martin's." The description states: "The altar was ablaze with lights, and the rich coloring of the vestments, both of priest and altar boys, added to the impressiveness of their most ornate and inspiring festival service, such as no other church in Brooklyn is privileged to have." The solemn vespers in the evening was closed with a solemn *Te Deum*, and the office of Benediction of the Blessed Sacrament.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

City Items—Church Extension.

THE RESIGNATION of the Rev. B. W. R. Tayler as rector of St. John's, Los Angeles, took effect on Whitsunday; and at the morning service, his successor, the Rev. Lawrence B. Ridgely was instituted by the Bishop of the Diocese, the retiring rector preaching the sermon. At the evening service a class of 28, prepared by the Rev. Mr. Tayler, was presented for Confirmation.

Mr. Tayler became rector at the close of 1890, and during the years since then the growth of the parish kept pace with the increase of the city, by which the population which was 50,000 in 1890, has now grown into 135,000. St. John's is one of the leading parishes of the Diocese, and occupies a splendid field for work.

The Rev. Mr. Tayler and his family left for the East on Wednesday of Whitsun week. Mrs. Tayler and the children will go to Toronto for the summer, while Mr. Tayler will go to New York.

THE ALMOST complete destruction of Christ Church, Los Angeles, by fire on the night of June 5th, will hasten the building of the new Church which Dr. Dowling and his congregation have been proposing. A lot was secured some months ago. It is now said that they will build neither on the old site nor on the new lot, but have in mind a site close to the boundary of St. Paul's parish, and only a few blocks from the Pro-Cathedral. In the meanwhile they are trying to secure the use of Simpson Tabernacle, about four blocks from St. Paul's Church. On the Sunday following the fire, by invitation of the Rev. Lawrence B. Ridgely, Christ Church congregation joined with the St. John's, the Rev. Chas. W. Naumann, Dr. Dowling's assistant, celebrating the Holy Eucharist, and the Rev. Mr. Ridgely preaching the sermon.

THE REV. RANSOM M. CHURCH and the congregation of the mission Church of St. Athanasius, in the city of Los Angeles, have applied to the Bishop and Standing Committee for authority to organize as a parish. The territory which they ask for lies within the limits of St. Paul's and Epiphany parishes. The Secretary of the Standing Committee has notified the vestries of the parishes concerned, and a conference will be held.

AT THE ANNUAL meeting of the Church Extension Society for Southern California the following gentlemen were elected directors: The Rev. Messrs. Henderson Judd, J. D. H. Browne, A. G. L. Trew, J. J. Wilkins, and M. C. Dotten, and Messrs. Jas. F. Towell, Thos. L. Winder, Sam. M. Has-kins, and Henry E. Brett. Dean Wilkins and Dr. Dotten take the places of Bishop

Restarick and the Rev. B. W. R. Tayler, both removed from the Diocese. Subsequently the following officers were elected: Rev. A. G. L. Trew, D.D., President; Rev. Henderson Judd, Vice-President; Mr. James F. Towell Treasurer, and Judge T. L. Winder, Secretary.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

The Bishop's Anniversary—Notes.

THE TENTH anniversary of the consecration of Bishop Lawrence will be commemorated on Oct. 5, at 11 A. M., in Trinity Church. The address will be made by the Rev. Dr. Lindsay, President of the Standing Committee. Luncheon will follow in the Hotel Brunswick to which all the senior wardens of the parishes are invited, as well as the clergy.

AT THE "Union Church" in Nahant, Unitarian ministers will alternate with Church clergy in holding services throughout the summer. Bishop McVickar, the Rev. Dr. Lindsay, Addison Hodges, and the Rev. Messrs. Amory, Garrett, and Edwards are the clergy representing the Church.

MEMBERS of the Massachusetts Society of Daughters of the Revolution observed June 17 in Christ Church, Boston, "the historic old North Church." The feature of the exercises was the reading of the story of the celebration of June 17, 1843 interspersed with the singing of old patriotic songs. Eugene Field's humorous poem upon the observance of the day was also read. A miniature Bunker Hill monument, built of red wax was placed upon the pulpit.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Vested Choir at Mishawaka.

A VESTED CHOIR has been introduced at St. Paul's Church, Mishawaka (Rev. J. A. Linn, rector). The choir sang its first service on Whitsunday.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Improvements at St. James'.

THE PARISH HOUSE of St. James' Church, Milwaukee (Rev. E. G. Richardson, rector), will shortly receive thorough renovation and new decoration at a cost of about \$1,600, the work to be completed by Sept. 1st. Mr. Richardson, the rector, will leave about the middle of July for a trip around the lakes on the "Northland," and expects afterward to drift along the coast of Maine and the Canadian Provinces in company with his mother, and then to spend a time in the White Mountains and on the St. Lawrence, reaching home late in September. The parish will be in charge of the Rev. H. E. W. Fosbroke of Nashotah during July and August, and of the Rev. H. D. Robinson, D.D., warden of Racine College, during September, while the Rev. C. H. Schultz, rector of St. Stephen's, will answer emergency calls at any time during the summer.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Rector Instituted in St. Paul.

A LARGE CONGREGATION witnessed the institution of the Rev. A. Overton Tarrant as third rector of the Church of the Messiah, St. Paul, at Morning Prayer on Trinity Sunday. The service was beautiful and impressive throughout, but was rendered more so by that date being the fourteenth anniversary of the elevation to the priesthood of Bishop Edsall, who officiated, and the fifty-first anniversary of the Rev. E. S. Peake, who acted as Bishop's chaplain, as well as the seventh anniversary of the new rector's ordination.

The music rendered by the vested choir

was of the highest order. The chancel was beautifully decorated with palms and flowers and the Bishop preached a powerful sermon, dwelling upon the history and meaning of the Apostolic ministry. A public reception was tendered Mr. and Mrs. Tarrant on the 8th inst. by the vestry of the parish which was largely attended. A number of the clergy of the Twin Cities as well as representative laymen were present.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

The Clericus—B.S.A.

THE ST. LOUIS CLERICUS held a session last week at the suburban mission at Old Orchard, at which it was resolved that offerings on July 12th in all the city churches be given to the Missionary Apportionment, and also that contributions for flood sufferers should be passed through the authorities of Christ Church Cathedral. There were some outdoor games and races in the afternoon, which proved so diverting to the Reverend gentlemen that the Dean of the Southern Convocation, the Rev. L. F. Potter, carried a memento to his home with him in the shape of a contusion of the wrist, received in a fall.

THE LOCAL COUNCIL of the Brotherhood of St. Andrew had a meeting to arouse enthusiasm in their general work, on Thursday evening in Trinity Church, St. Louis. An office was said by the Rev. H. C. St. Clair, rector, after which the Bishop delivered a strong address bearing on the principles of the Church and on personal religion. He considered John Wesley, whose 300th birthday was observed on Wednesday, the "ritualist of his day." Mr. J. A. Waterworth of the Cathedral also drew lessons from the lives of John Wesley and St. Francis, as leaders whose personal consecration had told greatly in the work of the Church, and urged the members to stand for all that the Brotherhood stands for. It was reported that a new chapter had been organized in Mt. Calvary, and new ones were about to be formed in St. John's and St. Peter's parishes.

MR. LLOYD, who has done a good work in St. James' Memorial Church since his reception from the ministry of the Congregational body early in the year, will continue as regular assistant to the Rev. E. Duckworth. He will supply St. Peter's during the summer vacation of the rector.

NEWARK.

Club House for Paterson.

THE MEN'S CLUB of St. Paul's parish, Paterson, are to have the use of the old rectory for a club house. The rectory was recently vacated by the rector, the Rev. D. S. Hamilton, who moved to his own house on a neighboring street. The rectory is to be fitted up attractively and it is the intention to make it a headquarters for work among young men in Paterson. The house is a large one with double parlors that can be used for receptions and entertainments, while on the second floor are smaller rooms for committee and other meetings. Bowling alleys are to be installed in the basement. The work of the men of St. Paul's Parish has suffered because of a lack of room in the parish house to carry out their plans and the members are delighted at the prospect of adequate quarters.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Convocation at Merchantville—Hammonton—Somerville.

THE CONVOCATION of Burlington met on the 15th and 16th at Grace Church, Merchantville. Missionary addresses covering the work in the Diocese were made by the Rev. James Stoddard, the Rev. W. H. Burkhardt, and the Dean of the Convocation. On

Tuesday the usual services were held, and various reports presented. The Rev. C. M. Perkins was again chosen Dean. The paper on "Colored Church Work" read by the Rev. James N. Deaver of St. Augustine's, Atlantic City, was discussed by a number of those present. The next meeting of Convocation will be held in the Church of the Ascension, Gloucester.

In his post luncheon address the Bishop spoke of the good results accruing from diocesan aid to small and struggling plants, instancing as a promising child of the Convocation Grace Church, Merchantville. From a handful of Church families it has grown into a parish, the old church now serves as a parish building, the vested choir has come to aid in the service, and the long and conscientious rectorship of the Rev. R. G. Moses was mentioned in terms of praise.

ST. MARK'S CHURCH, Hammonton, the only parish on the Camden & Atlantic Railroad between Haddonfield and Atlantic City, is but a struggling mission, but has been steadily gaining strength during the rectorship of the Rev. Edwin C. Alcorn, who has just resigned. The parish is now vacant.

ST. ANDREW'S CHAPEL in Elizabeth, a thriving mission of St. John's Church, has been doing an increasing work. The chapel is not consecrated, and so by curtaining off, the chancel has been used sometimes for social gatherings; but the mission has now succeeded in erecting a hall adjoining the chapel, for use in all secular work. This was dedicated by the Bishop in a special service of blessing on the evening of May 22nd, and will be a great aid to the people in their work.

AT SOMERVILLE the members of the National Guard and of the Grand Army of Somerville and vicinity held a special service the First Sunday after Trinity at St. John's Church (the Rev. Charles Fiske, rector). The men afterward met the rector and vestrymen informally. On the same day the Bishop of the Diocese visited the parish for Confirmation. A larger number of men of adult age were confirmed than had been received at one time in any congregation of the town for years past, and the class was the largest in the history of St. John's parish. The old church building is being fitted during the summer for use as a parish house.

FOUR OF THE CLERGY of the Diocese have resigned, to go elsewhere. The Rev. E. C. Alcorn leaves Hammonton, the Rev. A. W. Cornell resigns Grace Church, Linden, to become rector of Christ Church, Middletown, the Rev. Robert Bell leaves St. Peter's, Spotswood, to become assistant at the Ascension, Baltimore, and the Rev. George W. West, of the Diocese of Maryland, has completed the work of which he has been in temporary charge at Trinity, South River.

ST. BARNABAS' CHURCH, Burlington, kept its patronal festival June 11th with great gladness. The Rev. G. W. Harrod, the rector, has just completed fifteen years of faithful service, and the people gave him a royal reception and presented him with a purse of gold to mark the occasion. In the evening the Bishop made his annual visitation. St. Barnabas' was built by the present Bishop of Albany as almost the first work of his ministry. The parish house and rectory have been added since.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Burial of Dr. Paddock Anniversary of Old Swedes—Large Bequest—Philadelphia Notes—Cornerstone at Valley Forge.

THE REMAINS of the late Rev. Wilbur F. Paddock, D.D., were brought to Philadelphia from Denver, where he died, and the funeral services were held on Monday, June 15th, in

St. Andrew's Church, of which he had been the rector for 38 years. The Bishop of the Diocese officiated, assisted by the Bishop Coadjutor and the rector, the Rev. Geo. Gunnell, Jr. The Rev. Ernest M. Paddock, rector of Emmanuel Church, Allegheny, Pa., is a son of the late Dr. Paddock.

MISS EMILY ELWYN, deaconess, daughter of the Rev. Alfred Elwyn, D.D., of Philadelphia, has volunteered for work in the foreign mission field, and in the autumn will go to the Philippine Islands. Miss Elwyn has for three years past been engaged in Church Settlement work in connection with St. Margaret's House, Philadelphia, and also among the negroes of South Carolina.

THE 203D ANNIVERSARY of Gloria Dei (Old Swedes) Church, Philadelphia, was celebrated on Sunday, June 14th. The rector, the Rev. Snyder B. Simes, preached a sermon on the subject "What have the Swedes done for America?" An address was made also by the Rev. Johann G. Hammarsköld, general missionary to the Swedes, on the subject "What America has done for the Swedes."

THE WILL of the late Edmund Parsons Dwight of Chester, Pa., contained several bequests for religious and charitable work. One clause reads as follows:

"To the Protestant Episcopal Church of the United States of America, to be used for the establishment of the Christian religion, that the light of the Gospel may be made to shine more perfectly, the sum of \$50,000."

AT A RECENT meeting of the vestry of the Church of the Holy Apostles, a committee, consisting of the rector and wardens, was appointed "to prepare and place in the church two proper tablets with suitable inscriptions recording the names of the first two rectors of the parish, the Rev. Chas. D. Cooper, D.D., and the Rev. Henry Getz." The same committee has been instructed to choose and construct a more elaborate memorial of the first rector, the Rev. Dr. Cooper. The character of the memorial has not yet been announced, but it will be erected in connection with the Chapel of St. Simon the Cyrenian, a work for colored people, under the care of this parish.

THE REV. CASSIUS M. ROBERTS, associate rector of the Church of the Saviour, Philadelphia, while attempting to board a moving trolley-car on Friday evening, June 19th, was thrown to the street and sustained painful but not serious injuries.

ON SUNDAY, June 14th, the Rev. R. A. Edwards, D.D., rector of Holy Innocents', Tacoma, with his congregation, celebrated the second anniversary of his rectorship. The event was particularly commemorated in the Sunday School, and at the evening service.

DURING the past four years the Rev. Edgar Cope, rector of St. Simon's Church, has been acting as rector of St. Peter's Church-in-the-Great-Valley, which some years previously had fallen into disuse, and had ceased to be in union with the Convention. Through the energetic work of the Rev. Mr. Cope, the old parish has been roused into new life and activity, and he has now resigned with the idea that the possibilities of the work at St. Peter's require a rector living in the field.

THE LAYING of the corner stone of the Washington Memorial Chapel at Valley Forge took place on Friday, June 19th, in connection with exercises commemorative of the 125th anniversary of the departure from Valley Forge of the Continental Army on June 19, 1778. Bishop Whitaker officiated, and the Rev. H. M. G. Huff was master of ceremonies; a large number of clergy were present, and choristers from several parishes assisted in the service. The donors of the ground, Col. I. Heston Todd and his wife, presented the deed of gift to Bishop Whit-

aker, who made a brief speech of acceptance and then laid the corner stone. A number of historic articles and papers were placed in the stone by the Rev. W. Herbert Burk, rector of All Saints', Norristown, who conceived the idea of building the chapel and will be the minister-in-charge. The Rev. C. Ellis Stevens, LL.D., rector of Christ Church, Philadelphia, made an address, his subject being "George Washington, Christian and Churchman." An abstract is presented on another page of this issue. The corner stone was the gift of Bishop Coadjutor Mackay-Smith, and is hewn from Indiana limestone, bearing the dates, June 19, 1778—June 19, 1903.

ON LAST SATURDAY, June 20th, an electrical storm in Philadelphia was the cause of damage to the tower of St. Elisabeth's Church, which was struck by lightning. The tile-covered apex was shattered, bricks and tiles at the southwestern corner loosened, and the cap of one of the stone columns on the southern side broken in half and hurled to the pavement. The main body of the tall structure, which stands apart from the church edifice, was uninjured. The tower is a handsome specimen of early Italian architecture, being a copy of the campanile of St. George's in Rome.

A later special dispatch to THE LIVING CHURCH states that the damage was only trivial.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Gift to St. George's—Anniversary at Woodville.

ST. GEORGE'S CHURCH, Pittsburgh, has lately been presented with a handsome brass alms basin, as a memorial by his widow, to Alexander McK. MacWilliams, late Warden of the parish.

ON THURSDAY, June 4th, the 138th anniversary of the establishment, and the seventh of the re-opening of St. Luke's Church, Woodville (was observed with an appropriate service. The sermon was preached by the Rev. Frank Steed, of Crafton, and the Rev. W. E. Allen, priest-in-charge, celebrated the Holy Communion.

The history of the organization of the parish dates back to 1760, when Captain David Steel, a young surveyor of Virginia, who served under Gen. Greene in the Revolution, was sent to this region to establish an army post. He brought his soldiers and his slaves with him. He built a stockade, and being a good Churchman, erected a log church, which stood on the exact spot occupied by the church to-day. Both stockade and church were burned at the time of the Whisky Riots in 1790, and the church was replaced by a frame structure, which stood for half a century, and was succeeded by the present stone church. The recent opening of the Wabash Railroad in the vicinity will give increased interest to the work of the Church at Woodville, and there is good prospect of substantial growth in this historic parish.

QUINCY.

Consent Given by the Standing Committees.

A MAJORITY of the Standing Committees have given consent to the consecration of the Rev. M. Edward Fawcett, Ph.D., as Bishop of Quincy.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Guild of St. Barnabas—New Rectory for St. Stephen's.

THE PROVIDENCE branch of the Guild of St. Barnabas for Nurses began its annual meeting on St. Barnabas' day with a corporate Communion at St. Stephen's Church, the Rev. Simon Blinn Blunt, curate of the parish, being the celebrant. At the close

of the service one person was received as an active member of the Guild. In the afternoon the members assembled in the library of the Webster Memorial Guild House, where, after prayers by the Rev. H. C. Dana, the reports of the secretary and the treasurer were read. A committee was appointed to consider the best way of establishing a sick benefit fund for the nurses of the local branch. A social half-hour followed, when light refreshments were served by the associates of the Guild.

On the evening of the First Sunday after Trinity the first annual sermon before the guild was preached in St. Stephen's Church by the rector, Dr. Fiske, who took for his text: "He showeth mercy with cheerfulness." After the service one medical associate was admitted.

THE BENEDICTION of the new rectory of St. Stephen's parish, Providence, occurred on Monday, June 15th. The house stands at the corner of George and Brooks Streets, one



ST. STEPHEN'S RECTORY,
PROVIDENCE, R. I.

block east of the church. The building material is wood, the style Colonial. The plans were drawn by the architect, Norman M. Isham, who is a member of the parish.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Convocation at Sioux Falls.

SOUTH DAKOTA is divided for greater facility in administration into three deaneries—the Eastern Deanery, occupying the extreme eastern part of the State, the Black Hills Deanery, occupying the extreme western part, and Indian or Niobrara, lying midway between the other two.

The Convocation of the Eastern Deanery met at Sioux Falls on several days beginning June 9th and, as the meeting coincided in time and place with the commencement of All Saints' School, each event added interest to the other and both events were full of profit and enjoyment. The year in All Saints' School has been one of singular success; the school has been full and a remarkably good spirit has prevailed. The commencement exercises were full of spirit and largely attended by admiring friends and culminated in the Baccalaureate address delivered by the Bishop of North Dakota which was characterized by a useful scholarship presented in an easy, direct, and taking form. No one who has not seen All Saints' School can easily realize what a beautiful and attractive institution it has come to be, nor can any non-resident of South Dakota conceive what a power the school has made itself throughout the State.

The Bishop's annual address was full of items of interest, among which were the very creditable facts: that not a single congregation in South Dakota was in arrears to its clergyman in his salary account; that, though there are about 100 churches, there are debts on only three of them; that the Missionary District has more than made up the amount assigned to it under the appor-

tionment plan; and that the number of congregations contributing to the general missionary work is likely to reach 100 before the end of the year.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Choir Festival at Newark.

MONDAY EVENING in Whitsun-week the choir festival held originally in Columbus on the evening of Ascension Day, was repeated at Trinity, Newark (Rev. G. W. Van Fossen, rector), including about 100 vested choristers. The church was crowded with appreciative listeners and a collection amounting to \$46.35 was taken. Prof. Honig of Trinity, Columbus, was precentor, with Mr. C. E. Reynolds of this parish at the organ, his son, Frank, trombonist, and Nelson Kibler, cornetist. Mr. Reynolds' trombone work deserves special mention. Mr. Reynolds was organist for five out of eight choir festivals in Chicago during his long service there as organist of St. James' for ten years, and Ascension for five years. On one of these occasions 1,200 vested choristers sang in the "Auditorium"—800 boys and 400 men. He is most efficient in this capacity. It is hoped by those interested in this year's festival that it may be made an annual feature of the Church choirs of this vicinity.

THE PATRONAL FESTIVAL of the same parish was celebrated on Trinity Sunday by a solemn offering of the Holy Eucharist in the morning and Evensong with a solemn *Te Deum* in the evening. Among the many reasons for thanksgiving the rector mentioned the contribution by members of the parish of \$2,700 for the parish debt. On the First Sunday after Trinity the Rev. Paul Matthews of Cincinnati presented the claims of General Missions. Since in this parish the apportionments for both diocesan and general missions are paid out of the common treasury there was no need of begging, and the large congregation was delighted, instructed, and uplifted by the eloquent and masterful sermon, full of just the kind of information about the practical works of our system of missions that is so much needed in most parishes.

TOKYO.

JOHN MCKIM, D.D., Miss. Bp.
Pastoral Staff for Bishop.

ON JUNE 14th Bishop McKim celebrated the tenth anniversary of his consecration as Bishop of Tokyo, and was presented by his clergy with a pastoral staff, illustrations of which are shown herewith.

The staff is of African rosewood, with spike, knob, and head of heavy sterling silver, much of it cast and chased. The knob bears the inscription:

PRESENTED TO
THE Rt. REV. JOHN MCKIM, D.D.,
MISSIONARY BISHOP OF TOKYO,
BY THE MEMBERS OF
THE AMERICAN CHURCH MISSION,
JUNE 14TH, 1903.
THE TENTH ANNIVERSARY OF HIS CONSECRATION.
✠ Visitavit nos Oriens ex alto
illuminare his qui in tenebris, et in
umbra mortis sedent. ✠

The head is of the conventional shepherd's crook shape, the crook crocketed, recalling the budding of Aaron's staff, and covered with a net-work—the fisherman's net. The crook encloses a cross fleury on the obverse, which is set with four lapis-lazuli and a red jasper. On the reverse it encloses a sun, with twelve rays; the sun bearing a cross potent in red enamel, typifying the Light of Christianity which is rising over the Sunrise Land.

The crook grows out from a necking of seven leaves, typifying the seven-fold gifts. Below this a knob bears the Vine and an interlace of three blades of Wheat, chased in high relief. The socket-head of the staff be-

low this knob is a broad collar of silver, divided in three panels by grotesque beasts with fox-like heads, intended, like the gargoyles of old, to show how the evil ones may be converted to some good use. These panels



OBVERSE SIDE. REVERSE SIDE.
PASTORAL STAFF PRESENTED TO THE
BISHOP OF TOKYO.

bear in low relief the cross flanked by the thistle, the golden-rod and the chrysanthemum, respectively, to show the Apostolic Succession from Scotland to the United States and thence to Japan. The staff is made to take apart in three pieces for packing in its travelling case; the joints being made by strong bronze screws that give perfect solidity when all is fastened together. The staff was executed from designs of Henry M. Congdon & Son, architects, and under their personal supervision.

VIRGINIA.

G. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Anniversary at Alexandria.

TRINITY SUNDAY, being the tenth anniversary of his entering upon his duties as rector of Grace Church, Alexandria, the Rev. C. E. Ball preached a sermon reviewing the work of the ten years. This parish is in its 48th year, during which time it has had but three rectors. The Rev. David F. Sprigg, D.D., was rector from 1855 till 1879, during which time and for some years after he was also editor of the *Southern Churchman*, and was one of the most distinguished of the Virginia clergy. From 1879 till 1893 the Rev. Henry T. Sharp was rector, and since the latter year, the Rev. Clarence Ernest Ball.



CHANCEL, GRACE CHURCH, ALEXANDRIA, VA.

In spite of the fact that the church is not preëminent in wealth, its offerings are most creditable. The weekly Eucharist was introduced on All Saints' Day, 1896, and has since been maintained. At the close of the thanksgiving service on the occasion of this commemoration a solemn *Te Deum* was sung, which, as also the music of the Communion Office, was that by Tours in F. The parish is in every way making successful progress.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Church Consecrated at Congress Heights.

ON THE First Sunday after Trinity, June 14th, a memorial chapel at Randle Park, Congress Heights, was consecrated by the Bishop. A mission was established at this point some time ago by the Rev. W. G. Davenport, rector of Emmanuel parish, Anacostia, in which it is situated, and in May, 1902, the ground for a chapel having been given by Col. Arthur E. Randle, the cornerstone was laid by Bishop Satterlee. The building has been erected by Mrs. Randle in memory of her mother, the late Mrs. Esther Shannon of Pennsylvania. It is a pretty little structure with a tower and porch at the southwest corner, in which is the main entrance. At the western end and in the chancel are windows of stained glass in memory of the parents of Mr. and Mrs. Randle. On the consecration day, the chapel was filled with an interested congregation, who joined heartily in the service and in singing the hymns. The Bishop was assisted by the Rev. Mr. Davenport and Rev. J. A. Gilfillan, who will have charge of the new chapel. The Bishop preached a sermon in which he dwelt upon the sacredness of the building now set apart for divine worship, saying that our Lord had described a church as a 'House of Prayer,' and exhorted his hearers to keep it sacred from all worldly uses.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Anniversary at Good Shepherd—Lockport—B.S.A.

THE FIFTEENTH anniversary of the parish of the Good Shepherd, Buffalo, and of the rectorship of the Rev. T. B. Berry was fittingly celebrated on Sunday, June 14th. The services began by a celebration of the Holy Communion at 8 A. M. In the assembly room of the parish house, at 9:45, the usual hour for the Sunday School session, there was a reunion of present and former pupils of the Sunday School, with a brief service and an address by the rector on "The Past and Future of the Sunday School." The offerings were special for the work of the Archdeacon of Sacramento, Cal. At 11 A. M. there was full morning service with special music by the vested choir, and the rector, in his sermon from I. Sam. vii. 12, reviewed the history of the parish. The buildings comprise the church, rectory, and parish house, built of grey limestone, and valued at nearly \$50,000, on which there is no indebtedness. The offerings for all purposes for the fifteen years aggregate \$54,461.25.

Evening Prayer was said by the Rev. Jesse Brush, chaplain of the Church House. At this service there was a reunion of all who had been confirmed in the parish as far as it was possible to reach them. The rector specially addressed these in a sermon from Eccl. v. 4, 5.

A SERVICE of great interest to Christ Church, Lockport, parishioners was held Sunday evening, June 14th. Two former rectors recently passed to their rest—the Rev. J. Henry Perkins, March 21st, and the Rev. G. W. Southwell, May 18th. Both had retired from active work, and as the longest rectorship of each was in this parish, their labors were called to mind in a memorial service which was largely attended. In conjunction with Evening Prayer the memorial aspect was presented in the First Selection of Psalms. After the Third Collect, the anthem in the Burial Office was sung by the choir, followed by prayers from the Burial Office, the office for the Visitation for the Sick, the Prayer for the Church Militant and the Collect for All Saints' Day. The Offertory anthem was Gounod's *Sanctus*. The vicar, the Rev. E. J. Babcock, made an address setting

forth the priestly relations of these departed brothers to the parishioners and giving an outline of their work in the ministry.

A LARGELY attended meeting of the Buffalo Local Assembly, Brotherhood of St. Andrew, was held in the parish house of St. Mary's Church, Thursday evening, June 18th, when Mr. Clarence L. Parker, the newly-elected President of the Brotherhood in this State, was introduced by the rector, and read before the Assembly the paper which he read at the last annual Convention in Brooklyn, on "Silent Influence." The paper was well received and brought out some good impromptu addresses on the same subject. An informal reception was afterwards held, when members both of the Senior and Junior departments had the opportunity of meeting their new president.

CANADA.

Cathedral Consecrated at Ottawa—News of the Dioceses.

Diocese of Ottawa.

THE DIOCESAN Synod opened in Ottawa, June 16th. An impressive service was held on the morning of the opening day, when

him the petition for consecration, which was accepted. The Bishop and clergy then proceeded to the chancel singing the 24th Psalm. The instrument of donation was laid upon the Holy Table, and after a devotional service, the sentence of consecration was read by the Rev. Canon Pollard. The Rev. H. Kittson, rector, was then made a Canon as also the Rev. A. Phillips, of Hawkesbury. The sermon was preached by the Rev. Canon Muckleston, of Perth. The Bishop's staff was borne by the Rev. W. Loucks. The music at the service was particularly good.—It is THOUGHT that the contributions for the new Missionary Society will be considerably over the sum for which the Diocese was assessed.—A GRANT of \$400 has been made by the diocesan Mission Board for a chaplain for the city hospitals.

Diocese of Quebec.

CONVOCATION WEEK at Bishop's College, Lennoxville, opened June 16th, with the annual sports of the school. The business meeting of the corporation and convocation took place on the 17th. It was expected that the Governor General, Lord Minto, would be present at the presentation of the prizes of the

as to the advisability of restoring the primitive custom of anointing the sick, was withdrawn.



THE CATHEDRAL, QUEBEC.

Diocese of Huron.

THE DIOCESAN SYNOD opened June 16th, in London. The preacher at the opening service was the Rev. D. Williams of St. James' Church, Stratford. A meeting of the rural deanery and of Sunday School workers was arranged to take place at Clinton the second week in June.

Diocese of Toronto.

AT THE ORDINATION in St. Alban's Cathedral, Toronto, on Trinity Sunday, Bishop Sweatman ordained seven men to the diaconate and six to the priesthood. The sermon was preached by the Rev. A. H. Baldwin of All Saints', Toronto.—THE MONTHLY meeting of the diocesan board of the Woman's Auxiliary for June was held at Norway. Miss Tilley, the newly-elected president, was in the chair. A sum of money was voted for the expenses of a Japanese student who is coming to Toronto.

Diocese of Nova Scotia.

ELECTIONS to the Board of Governors of King's College, Windsor, have been made recently. The Halifax rural deanery selected Mr. A. deB. Tremaine, as their representative on the Board. Mr. Tremaine has given much careful study to the interests of the College.

Diocese of Rupert's Land.

ARCHBISHOP MACHRAY arrived home in Winnipeg early in June, to the great satisfaction of his people.—THE REPORTS given at



CHRIST CHURCH CATHEDRAL, OTTAWA.

Christ Church Cathedral was consecrated. It has been a struggle of 29 years to become clear of debt, and that has now been done. Bishop Hamilton was assisted by the canons and clergy of the Diocese. The rector of the Cathedral, the Rev. Henry Kittson, with the churchwardens and choir, met the Bishop at the west end of the church and presented to

College school.—THE CENTENARY of the Cathedral, Quebec, is to be celebrated next year, and Bishop Dunn has asked the Quebec Synod to elect a committee to assist the Cathedral Chapter in arranging for the festival. The Bishop in his charge to the Synod spoke in high terms of praise of the clergy of the Diocese.—THE MOTION brought before the Synod

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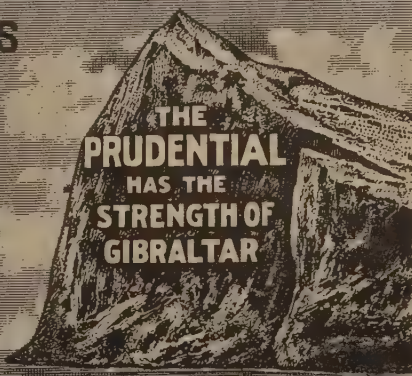
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the annual meeting of the Holy Trinity Church branch of the Woman's Auxiliary were very encouraging. Holy Trinity is one of the city parishes in Winnipeg.

EDUCATIONAL.

ST. HELEN'S HALL AND BISHOP SCOTT ACADEMY, Portland, Oregon.—The Baccalaureate sermon for these two Schools was preached on Trinity Sunday at St. David's Church by the Rev. George B. Van Waters, D.D., the Bishop also being present. The schools held their commencement exercises during the week.

IOWA STATE SCHOOL FOR THE DEAF, Council Bluffs.—The Baccalaureate sermon will be preached on Sunday, June 28th, by the Rev. James H. Cloud of St. Louis.

ST. STEPHEN'S COLLEGE, Annandale, N. Y.—On Sunday, June 7th, the Rev. L. T. Cole, Ph.D., preached his fourth Baccalaureate sermon to a large assemblage of Alumni, undergraduates, and friends in the chapel of the Holy Innocents.

On Monday evening the ball given by the class of 1904 furnished well-earned enjoyment to about 60 of the younger constituency of the College. Tuesday evening witnessed one of the most charming events that have ever taken place upon the College campus. Upon a well-ordered, well-lighted stage the class of 1904 enacted "The Merchant of Venice" before an audience of nearly 600. The delightful weather, the quaint setting of the little theatre under a canopy of ancient elms and oaks, the consistent good work of the actors, and the soft music rendered the scene most idyllic. Critics present pronounce the acting to have been of a high order and not at all amateurish. The class and the audience stand indebted for the fine effect to the able direction and the tireless devotion to details of Profs. Anthony and Yardley. Most of the expense of the play was borne by the Faculty.

At a meeting of the Alumni, Wednesday morning, the following officers were elected for 1903: President, Rev. C. A. Jessup, '82; Vice-President, Rev. Wm. Holden, '83; Secretary, Rev. J. M. Blackwell, '92; Treasurer, Rev. F. S. Sill, D.D., '69; Necrologist, Rev. H. H. Roche, '85.

The annual missionary sermon was preached at evensong on Wednesday before the Alumni by the Rev. C. A. Jessup, '82, on the theme of "Punishment Compatible with the Love of God: an Essential Doctrine in the Gospel of Forgiveness." Mr. Arthur Rose, '83, one of New York's eminent musicians, presided at the organ.

After the missionary service the Alumni were banqueted by their several fraternities.

Commencement Day dawned bright and cool; a most propitious day for the stately exercises. At 11:30 the procession, headed by the Twenty-first Regiment Band, followed by the undergraduates, alumni, faculty, the Trustees, the Warden, the Bishops of New York, Long Island, and Western Massachusetts, and other dignitaries, moved toward the chapel to the strains of "Onward, Christian Soldiers." After a brief service of *Te Deum*, Creed, and prayer, the procession made its way to the stage and amphitheatre under the old trees. The degree of Bachelor of Arts was then conferred upon Elbert C. Addison, Spokane, Wash.; Walter S. Cleland, Frankfort, New York; Clinton Durant Drumm, Albany, New York; and George S. West, Valedictorian, Riverhead, New York. The degree of Master of Arts was conferred upon Lewis A. Harris, B.A. '84, M.D.; the Rev. James O. McIlhenny, B.A., '93; the Rev. Chas. S. Champlin, B.A., '93. Prizes were awarded to L. W. Smith, '05, for Greek and Latin; G. P. Symons, '04, Physics, Logic, and English Literature; G. S. West, '03, Ethics; C. D. Drumm, '03, Hist. of Philosophy; W. S. Cleland, '03, Poetry Prize; and the McVickar

Prize of \$50 in gold for excellence in elocution.

The Rt. Rev. H. C. Potter, D.D., LL.D., then addressed the assemblage. He announced that the Rev. Dr. Cole had seen best after four years of service to resign the Wardenship of St. Stephen's College; that the Rev. Dr. Hopson had been appointed Acting Warden to fill the position temporarily. Dr. Cole goes to New York City to assume the rectorship of Trinity School. In recognition of his 40 years of most efficient service as professor and officer in St. Stephen's College, the Rev. George Bailey Hopson, D.D., was thereupon invested with the honorary degree of Doctor of Civil Law. At this, the Rev. Dr. Samuel Upjohn, '63, stepped forward and presented Dr. Hopson a handsome gold watch of special make as a token of love and veneration from the Alumni Association. Dr. Hopson is surely one "in whom the ancient Roman honor dwelleth" and much more, too; a gentleman, a scholar, a devout priest of God, a man to whom the Church in America owes no little debt. Well may all honor him!

After the singing of the grand old choral "Now thank we all our God," the Bishop of Long Island pronounced the benediction and the company withdrew to Preston Hall for the Commencement dinner. Here about 160 St. Stephen's men were gathered, renewing old associations and strengthening ties that long years had fretted in vain. It was a most enthusiastic gathering, although in it all was cast a note of sadness at Dr. Cole's departure.

Among the notable speeches were those by the veteran Rev. Dr. Carey, '61; Rev. Dr. Silliman, '67; Rev. Dr. Sill, '69; Rev. A. R. B. Hegeman, '91; Rev. Prof. W. G. W. Anthony, '90; Rev. Dr. Hopson, and the Bishop of Long Island.

The keynote of the assembly was that St. Stephen's should grow and prosper; that the Alumni should take a fresh hold to work for their *Alma Mater's* more glorious future. As the guests began to leave, the patient heavens, which had left every function untouched by a drop of rain, opened their flood gates and blessed the country side with plentiful showers.

KENYON COLLEGE, Gambier, Ohio.—The base-ball game and the evening reception on Saturday, June 20th, began commencement week. Sunday was the day of the Ordination, with sermon by the Very Rev. Dean Jones, and in the evening the Baccalaureate sermon was preached by Bishop Vincent. There were athletics on Monday with fraternity banquets in the evening. Tuesday was

given to the Board of Trustees in the morning; the base-ball game, followed by the President's reception in the afternoon; a play given by the senior class in the evening, and afterward banquets of the classes of '68, '69, and '70 in Ascension Hall. Wednesday was commencement day, when the Alumni oration was delivered by the Rev.-Canon Orville E. Watson, Bexley, '92, and the anniversary address by the Hon. M. A. Hanna, United States Senator from Ohio. The toastmaster at the Alumni luncheon was James H. Dempsey, '82, Cleveland. The Alumni had their meeting after the luncheon; the Phi Beta Kappa had their initiation and supper, and the senior reception closed the evening.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis.—Commencement week at "the American Rugby" opened with the sermon to the graduates. It was preached by the Rev. H. A. Chouinard, Class of '92. June 9th was Field Day and was very much enjoyed by a great crowd of visitors. At 8:00 p. m. Dr. E. P. Murdock, of Rush Medical College, lectured to the corps of cadets, and the guests. The Dr. chose as his subject, "The Crucial Moment of the Civil War." At the conclusion of the lecture the audience cheered the Doctor for several minutes, and the corps struck up, "For He's a Jolly Good Fellow." Wednesday, the 10th, was military day, and from early morning until 9 o'clock in the evening the Corps of Cadets was illustrating military evolutions. There were ten officers on the visiting committee and with one accord they pronounced the work of the cadets excellent. At 9:30 p. m. the beautiful ceremonies incident to the laying of the Class Stone took place on the campus. As a memorial of '03 the class presented to the school Angelo's "David." This piece of statuary will be placed in the Study Hall. The Alumni oration was delivered by the Hon. Thos. Ryan of Merrill, Wis. Mr. Ryan is a graduate of the class of '96. Thursday, Commencement Day, opened with the memorial Eucharist which is always celebrated in memory of all "old boys" who have fallen on sleep. It was largely attended. The canon was read by the Rev. Dr. Smythe, President. The Commencement address was delivered by the Hon. William H. Stafford, M.C., Fifth Cong. District of Wisconsin. Following the address came the competition for the "Dr. Kemper

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Medal," for oratory. Those competing were Ralph Wilson of Milwaukee, Edward Wakefield Hoffman of Milwaukee, Algernon Beck of Harvard, Ill., and Geo. E. Barrows of Huron, So. Dak. The medal was awarded to Mr. Hoffmann. At the close of this competition, some ten gold medals were conferred for excellence in scholarship, and \$200 in gold was distributed. The graduating exercises took place at Kemper Hall at 8:00 P. M. Dr. Smythe delivered the address to the graduates, who were then presented by Dean C. W. New, and kneeling severally before the altar, they received their papers of graduation. General Chas. King conferred the State commissions which makes each graduate a Second Lieutenant, and Capt. R. F. Farrand, Commandant, conferred the school commissions. The graduating hop followed, at DeKoven Hall, which was beautifully decorated for the occasion. Altogether it was perhaps the most successful commencement in the history of the school. There were some 23 graduates, and of the vacancies some seventeen have already been taken. Dr. and Mrs. Smythe will leave on the 20th for the Catskill Mountains, where they are to spend the month of July.

ST. MARY'S SCHOOL, Burlington, N. J.—At the annual commencement the Baccalaureate sermon was preached by the Rev. John C. Roper, D.D., of the General Theological Seminary, New York. On the following Tuesday the pupils gave an open-air performance of Shakespeare's "As You Like It," and on Commencement Day addresses were made by the Rt. Rev. the Bishop of the Diocese and the Rev. W. T. Manning, vicar of St. Agnes' Chapel of Trinity parish, New York. There was a beautiful service, with solemn bidding prayer and collects, the choir singing the *Magnificat* and the anthem being Gounod's "Lovely Appear." Essays were read by the members of the graduating class.

NATIONAL CATHEDRAL SCHOOL FOR GIRLS, Washington, D. C.—The third annual commencement took place on the morning of June 3d. The students of all departments, numbering about one hundred, formed in procession and marched to St. Hilda's Hall. They were followed by the members of the faculty, the trustees, and the Bishop in his robes. The hall was beautifully decorated with flowers and plants. The girls were seated in front of the stage, to which six young ladies who acted as ushers, conducted the trustees and faculty, and a number of the city clergy who were present. The Rev. G. C. Bratenahl, rector of St. Alban's, conducted a brief service, and after music by one of the instructors, President Raymond of Union College, Schenectady, delivered an address on "Education and Life." The assembly then joined in singing the "Star-Spangled Banner," after which the Bishop presented certificates to six graduates; the exercises closed with prayer and the benediction by the Bishop. A reception followed in the parlors of the handsome building, and the friends of the School were conducted to the scientific and art departments, where specimens of the students' work were shown. On the preceding afternoon, the class day exercises were held, and an extensive musical program rendered by the pupils.

HOLDERNESSE SCHOOL.—The past year at Holderness School has been one of the most successful in its history. Fifty-three boys were enrolled—more than double the number of three years ago; no illness more serious than a few cases of chicken-pox has interrupted the work; the boys have been happy in the use of the new running track and tennis courts and in anticipation of the fine field for athletic sports, which was completed and sowed down last fall, but will not be in condition to use before next autumn; the baseball team has won eight out of its ten games; the choir has been unusually good;

the intellectual work has been satisfactory; a large class was presented for Confirmation on Whitsunday; and altogether the spirit and tone of the place have been more nearly in accord with its ideals and standards, and such as its best friends desire to see. For the first time in many years closing day opened with lowering skies, but many parents of the boys and friends of the school, and the two oldest men on the Board of Trustees—the Bishop and Dr. Renouf—had arrived in Plymouth the evening before; and as the threatening rain held off until nearly 5 o'clock in the afternoon, the programme for the day was not interrupted. At 11:30 the chapel bell rang and all assembled for the service, which is always on closing day the first part of the Communion Office for Whitsunday. Woodward's service in D, was used and Maunder's anthem "Praise the Lord, O Jerusalem," preceded the address. This was made by the Rev. Prescott Evarts of Cambridge, Mass., and was an exceedingly appropriate and forceful presentation of the demands of Christian citizenship. On the athletic field Geo. D. Luther, having won twenty points, the largest number made among the seniors, was awarded the handsome gold medal given as the first prize; and Frederick B. Townsend, having won thirteen points, received the silver medal.

Showers prevented many Plymouth people from attending the prize-speaking and other evening exercises which were held in the gymnasium, but in spite of the rain a goodly number were present.

This year, for the first time in the history of the school, the rector felt constrained to give two gold medals for manliness. The boys who won this highest honor at Holderness were Charles Williams of Nashua, and William V. Geit of Stamford, Conn.

After the conferring of the diplomas and brief addresses by the rector and the Bishop

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The Pere Marquette Railroad, the Michigan Summer Resort Scenic Route, is sending out a handsome souvenir of the resort country in the shape of four photographs of beautiful scenes, each 6 x 8 inches, mounted ready for framing, and without advertising printed on them. These make a handsome reminder of the summer days, and will be sent to any address on receipt of 25 cents. Address H. F. MOELLER, G. P. A., Pere Marquette R. R., Detroit, Mich.

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over the Nickel Plate Road at one fare for the round trip, within a radius of 200 miles from starting point. Tickets on sale July 3d and 4th, with return limit of July 6th. Through trains daily in each direction between Chicago, Cleveland, Buffalo, New York, Boston, and intermediate points. Every facility offered for the comfort of the travelling public. Individual Club Meals, ranging in price from 35 cts. to \$1.00, and meals a la carte, in dining-cars on Nickel Plate Road. City Ticket Offices, 111 Adams Street, and Auditorium Annex. Phones Central 2057 and Harrison 2208.

LOW RATES TO BOSTON AND RETURN IN JUNE AND JULY.

Via the Lake Shore & Michigan Southern Ry. Tickets will be sold June 25th, 26th, and 27th; extreme return limit August 1st; and on July 1st, 2nd, 3d, 4th, and 5th, extreme return limit September 1st. Stop-overs allowed at Niagara Falls and Chautauqua; also at New York on tickets via that route. Full information, with rates via variable routes, will be promptly furnished on application at City Ticket Office, 180 Clark St., or to C. F. DALY, Chief A. G. P. A., Chicago.

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and the Hon. Alvin Burleigh, the closing service of the year was held in the chapel and the season for 1902-1903 was ended.

KEBLE SCHOOL, Syracuse, N. Y.—The Commencement exercises occurred on the evening of June 16. Three hundred and fifty guests were present. Diplomas were awarded to four young ladies. Six Testimonials for special courses, and seven Diplomas for Kindergarten training, were presented by Bishop Huntington. In his address to the graduates, Bishop Olmsted spoke of the benefits of higher education for women, and recalled the time when it was difficult for a woman to procure a higher education, because it was not thought necessary or proper for her.

ST. JOHN'S MILITARY SCHOOL, Manlius, N. Y.—The Commencement was happily marked by the opening of the new main building (which replaces the one lost by fire last year) with special prayers and blessing by Bishop Olmsted. Later in the order of the week, Bishop Olmsted made an address to the cadets. At the closing exercises, June 17th, Mr. Jacob A. Riis spoke to the thirteen graduates on "What Constitutes Our Heritage." Mr. Riis told some series of his life among New York slum people. "The true American," he said, "is the man who is true, brave, and honest. It matters not that he was born in a foreign country. That is an accident."

THE PENNSYLVANIA MILITARY COLLEGE has completed its 41st year. From its halls have gone hundreds of young men who have entered the United States Army, some of them having become distinguished. This institution combines a scholastic and military training, taking young men into its preparatory classes and fitting them out with a well-rounded education, supplemented by the best military training possible. It is located in the best and highest section of Chester City, 14 miles from Philadelphia, and is surrounded by 25 acres of most fertile land, which is the cadet limits. The commencement season this year was ushered in under most auspicious circumstances, with a cavalry ride before the Philadelphia Horse Show Association, by the college squads, on which occasion society went wild with enthusiasm over the daring and well-trained manœuvres of the young riders. On Friday, May 29, there was a public drill, during which the battalion of about 140 cadets was reviewed by Col. Frank G. Sweeney, Inspector-General of the National Guard of Pennsylvania, a graduate of one of the early classes of the College. A competitive mounted drill followed on Wednesday, June 3d, which is an annual event, for the Bergfels medal, a gold, diamond set trophy, given to the contestant excelling in horsemanship. It was won this year by Cadet Ira K. Watkins, of Pittsburgh, Pa., awarded by three judges, who were Captain Julian R. Lindsay, Fifteenth Cavalry, U. S. A., aide-de-camp to Major General Chaffee; Captain William E. Horton, Quartermaster's department, U. S. A.; and Colonel Frank G. Sweeney. Military Day, June 12th, was a great event, the battalion being inspected by Major General Tasker H. Bliss, of the War College Board, U. S. A., he being prominent in Cuba during its military occupation by this Government. From him the soldiers of the P. M. C. won golden opinions for their efficiency. The Rev. Percy S. Grant, rector of the Church of the Ascension, New York City, preached the Baccalaureate sermon before the 13 graduates, in St. Paul's Church, Chester. After giving excellent advice to the young men, he said he was surprised to note the military bearing, which he declared, exceeds that displayed at times by the soldiers of the regular army. Commencement Day, June 17th, witnessed guard mounting, artillery salute to the trustees, orations, and conferring of degrees, and infantry, artillery, and cavalry drills before the trustees and

public, which included thousands of people, many of whom were patrons from nearby and far-off States of the Union.

MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

WE VERY GLADLY print the following letter, not merely because it is valuable in itself, but also because we wish this column to be helpful in a variety of ways, and are always indebted to our correspondents whenever they contribute anything of interest, or open any discussion of importance:

"To the Music Editor of The Living Church:

"In reading your recent article in THE LIVING CHURCH, one or two things occurred to me which I would have ventured to mention had I seen you in person; hence I may, I trust, take the liberty to express an opinion on paper.

"But I must say first that I probably represent only the average worshipper, or listener in our congregations, and I am fully aware of being very unintelligent in musical matters. It has often occurred to me that nobody would ever complain, however secretly about 'the supremacy of the choir,' or fail to join spiritually, if inaudibly, in the music, of however exalted a character, if what is being sung is sung in a language 'understood by the people.'

"The words of anthems, canticles, etc., were not written for the music, but the music for the words. I believe that half the effect of the music is lost upon the average hearer in his involuntary effort to hear the words—generally an unavailing effort.

"If a thing is being sung in an unknown tongue, one makes no effort, but simply gives himself up to be borne along on the tide of devotional harmonies. But when the words are in his own mother-tongue, and that is practically not 'understood,' it tends to make one prefer a plain hymn, with the words before him, even if it be 'roared out' by an unmusical throng of voices.

"Within a few weeks I have heard the *Te Deum*, and some equally familiar words, sung by a choir much above the average, when I could hardly catch more than one

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Will be pleasant and invigorating if you spend it at some one of the lake or river resorts of Michigan. Write for booklet, "Michigan Summer Resorts," or "Fishing and Hunting in Michigan," beautifully illustrated publications giving details of the best places at which to spend a delightful vacation. Address all requests to H. F. MOELLER, G. P. A., Pere Marquette R. R., Detroit, Mich.

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The Yellowstone Park

season opens June 1. The Park is increasing in popularity yearly and it is becoming quite the thing for special parties to visit it. Then, too, people stay there longer. Although the regular tourist trip provides for 5½ days in the park, any one can remain longer without any extra charge for transportation. Many cannot afford to spend more time than 5½ days there so the regular schedule is based on that fact.

The hotels are all modern in appointment, electric lighted and steam heated and the trip through this Wonderland is the finest coaching trip to be found in the country.

The government is spending large amounts of money in perfecting the road system. New roads, new steel bridges, improving old roads, is the order of things.

Yellowstone Park is the biggest thing of the kind in the world and "WONDERLAND 1903," which describes it and is published by the Northern Pacific, will be sent to you on receipt of six cents by CHAS. S. FEE, St. Paul, Minn.

MILLIONS IN TRUNKS.

The New York Central forwarded in baggage cars during the calendar year of 1902, 3,159,545 pieces of checked baggage. There were received at stations 3,121,974 pieces of checked baggage. The number of bicycles forwarded and received by baggage car was 411,614; and baby cabs forwarded and received 26,654.

Summer Vacation Trips.

Write the undersigned for a copy of WABASH SUMMER TOUR BOOK, outlining many attractive summer vacation tours, with maps, rates, etc.; also illustrated folders telling all about the N. E. A. excursions to Boston and Epworth League excursions to Detroit in July. F. A. PALMER, Ass't Gen. Pass. Agt., 311 Marquette Bldg., Chicago, Ill.

Chicago, Milwaukee & St. Paul

railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have been issued for those interested and will be sent on receipt of postage, as follows:

"Colorado-California," six cents.
"In Lakeland" and "Summer Homes," six cents.
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word in a dozen, and I would not have caught those had I not been a Churchwoman!

"And beyond all this I cannot help thinking that if our choirs would sing the words as well as the music, making the latter interpret the former, as is the object (I should think) of the setting, the music would be as great help to devotion as any part of the service—to many indeed a greater help, and especially to those who are strangers to our services.

"Our rector, by the way, has a very beautiful voice, and when he sings the Comfortable Words no one can help being impressed by the Divine assurances and their devotional rendering.

"I have sometimes heard Stainer's 'Crucifixion' beautifully sung, when I could only think, at the close, how many of all present might have been truly converted if they could have heard what was being sung. Please bear with me a little longer. Years ago I attended a performance of sacred music, and at the end the chorus sang, antiphonally, a portion of the Psalter. Every word was as distinct as if read by someone by my side, and the audience seemed to hold their breath. It was the feature of the occasion. I have thought a thousand times, 'Oh, if our choirs would sing the Psalter like that!'

"As it is, the Psalms are, as a rule, gabbled through with, and done! To me it seems that the Psalter, well rendered, is the matchless part of praise and thanksgiving—connected I mean with Matins or Evensong. "H. M. K."

What our correspondent complains of cannot be disputed. Indistinct speaking is common enough; inarticulate singing is almost universal. As we have pointed out in a previous article, it is a vastly more difficult thing to sing words than to say them. And for this reason it is all the more inexcusable that so little care is taken in training choirs to articulate distinctly.

The remedy for the trouble is plain enough. Let a certain amount of time be spent at every rehearsal, even if it be but five or ten minutes upon this one thing. Let a portion of the Psalter, or some verses of a hymn be practised simply with reference to clear pronunciation. Rehearsals are too often spent upon "learning the music" merely, without either vocal culture, or exercises in distinct delivery. It is not necessary to spend a great amount of time upon the special exercises required, but it is absolutely necessary that attention be paid to the matter at every rehearsal, even for a brief time, thus developing a habit of criticism amongst the choristers. In this way much can be accomplished.

It must furthermore be remembered that there are certain things which militate against hearing the words, even if they be distinctly pronounced. Loud organ accompaniment can drown and smother what is being sung. Certain buildings are acoustically defective, interfering with both preaching and singing. Again, composers very often assign different syllables to different voices at the same time, particularly in florid counterpoint. These things must be taken into consideration. It is always advisable to have a printed service calendar furnished for each member of the congregation, containing words of anthems, as well as a detailed list of all that is to be sung. This is not very expensive, and is a great help to all concerned.

We have received a most interesting work, entitled "Melodies of Five Offices in Holy Week, according to the Holy Apostolic Church of Armenia," by Amy Apcar, published by Breitkopf and Haertel, Leipzig. This compilation of music gives a comprehensive idea of the ancient melodies for the

Offices of Holy Week, founded upon the eight Armenian ecclesiastical modes.

The harmonies, which are by Mr. Ernest Slater, F.R.C.O., Organist of the Cathedral Church of St. Paul, Calcutta, show the touch of a master hand. The melodies were written down by the author from the singing of the Rev. P. H. Jacob, a pupil of the late Bishop Thaddeus of Julfa, Ispahan, who was a recognized authority on Armenian ecclesiastical music. There is a peculiar devotional power and dignity to this ancient music which is very striking when compared with our modern style. Naturally enough, the music bears a strong resemblance to that of the Greek Church.

Although the Armenian Church has been estranged from the Orthodox Greek Church since the latter part of the fifth century, when it rejected the decrees of the Council of Chalcedon, nevertheless in musical ritual, doctrines, and usages, the two have much in common.

Among the things which would appear curious to musicians are the use of the words "Mode," and "Side," in the place of "Decani," and "Cantoris"; certain diatonic peculiarities, and the frequent use of three-eighth notes in the melody sung to the value of a quarter note in the harmony. Both the melodies and harmonies are however singularly flowing and beautiful, and we know of no publication of ancient ecclesiastical music more free from progressions which would sound strange and unacceptable to modern ears.

The book contributes additional testimony to the character of the ancient choral service of the East, and we recommend it to all musicians interested in the study of choral ritual.

SIN IS A FRENZY of soul to-day as it has ever been. It is rampant in the world as from the beginning, and needs the same radical treatment that emanates from outside the man himself that is presented in the Gospel. We recall here on this subject the words uttered by that great preacher, Phillips Brooks, in a sermon: "I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiencies supplied, to have his natural goodness educated and brought out, in order to be all that God would have him be. The horrible incompetency of that doctrine must be manifest to any man who knows his own heart, or listens to the tumult of wickedness which arises up from all the dark places of the earth. Sin is a dreadful, positive, malignant thing." Let the sharp surgeon's knife do its terrible work.—*Lutheran World*.

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